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THE

# MONTHLY ANTHOLOGY,

AND

# BOSTON REVIEW.

CONTAINING

SKETCHES AND REPORTS OF PHILOSOPHY, RELIGION, HISTORY, ARTS, AND MANNERS.

EDITED BY A SOCIETY OF GENTLEMEN.

Omnes undique flosculos carpam atque delibem.

VOL. IX.

BOSTON:

PRINTED AND PUBLISHED BY T. B. WAIT AND CO.

Proprietors....Court Street.

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1810.

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REPAIR BBS. No. 92 51 '08

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THE

# MONTHLY ANTHOLOGY,

FOR

## JULY, 1810.

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FOR THE ANTHOLOGY.

### BIOGRAPHICAL NOTICE OF THE LATE HON. SAMUEL DEXTER.

The decease of the honourable Samuel Dexter has been recently announced to the publick. The worth of this patriarchal sage ought not to be forgotten, for wisdom and virtue are most successfully taught by example. That of Mr. Dexter deserves a more durable record: he was truly one of the memorable men of our country.

When a youth, it was the intention of his father, who was a respectable clergyman, to educate him for his own profession. This was the natural effect of discovering in his child uncommon powers of mind and contemplative habits. The reverend gentleman was able to instruct, and he faithfully qualified his son for admission into Harvard College. But about the time when he was to have entered the university, he manifested a strong disinclination for the profession his father had chosen. In consequence of this the plan of his education was changed, and he became an apprentice to a merchant in this town.

It is not easy to account for this event, as he had no avarice in his nature, and still retained a strong taste for literature, which he carried with him through life. He was at this time advanced a little beyond the age at which students usually enter college, with a mind more mature than ordinary, and naturally investigating and confiding in its own strength. It is known that soon after this period he applied himself to examining with assiduity the foundation on which the advocates

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for Christianity rest its pretensions to divine authority; and that his parents were anxious, lest the son of their fondest hopes should become an infidel. These circumstances have induced a belief, that the entire change in the plan of his education, at a period of life when a bold inquisitive mind naturally asks questions on theological subjects, which it wants information to answer, arose from some doubts respecting religion.

The father's creed was marked with the austerity of Calvinism; but the mind of the son was not formed by nature to receive on authority opinions that might appear to him irrational and unfounded. The probability of this conjecture is increased by the known fact, that the result of his examination into the evidence of Christianity was a firm belief of its divine original, accompanied with a rejection and zealous disapprobation of the dogmas of the famed theologist of Geneva; which he considered as unsupported by scripture, and doing violence to the moral attributes of God. These opinions he retained through his long and exemplary life; but in the latter part of it he became less confident in the results of all human investigation, and used to say, that he found it much easier to state with precision his doubts and difficulties, than the articles of his creed. This turn of mind never inclined him to scepticism, but rendered him catholick towards all from whom he differed. Ever after his early examination of the evidence of Christianity, he appears to have had a firm belief of its divine original.

On the expiration of his apprenticeship he commenced business in this town, and soon after married. Strength and activity were the characteristicks of his mind, and he became eminent in every thing to which he applied himself. At the age of thirty-six years he found himself possessed of property sufficient to satisfy his moderate desires. At this time his business was more profitable than at any former period, and free from hazard. But he had accomplished the purpose for which he engaged in commerce. He knew the necessity of a competency for the maintenance of his family, and felt the obligation of endeavouring to acquire it; but he had no relish for the glitter of wealth, and no avarice to lead him to hoard it. His mind had never been limited to his compting-room and ledger. By his mercantile education the objects of his pursuit had been less changed in fact, than in appearance,

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Possessing literature as well as talents, and thirsting for more knowledge, he abandoned commerce, and retired to Dedham, his native town, where his widowed mother still lived. Towards this excellent parent he was remarkably affectionate. Eminent for knowledge, justice and charity, he soon became the common friend, and almost the father of his native village.

He was chosen a representative in the provincial assembly; there his talents and merit were immediately conspicuous, and he was elected a counsellor; but the choice was negatived by the governour, as he had become conspicuous in opposing the claims of the British government. This was repeated a number of years. He was constantly elected till it was thought imprudent to persist in negativing him. He continued in the council six years, and until negatived by governour Gage, in company with the late governour Bowdoin and doctor Winthrop; the British administration having expressly ordered those three gentlemen to be negatived, in case they should be re-elected into the council. This was supposed to have taken place in consequence of the formal controversy between governour Hutchinson and the council on the right of the British Parliament to tax the colonies; which had been conducted, on the part of the council, by those three members. It will readily be believed that neither the zeal of Mr. Dexter for the principles of the revolution, nor his popularity was impaired by this circumstance. While he was a member of the provincial assembly, he was appointed commissioner for settling the disastrous business then known by the name of the Land Bank, and also treasurer of the province. The former office he accepted, but the latter he declined.

At the beginning of the war he was an active member of the provincial congress, though in a very weak state of health. Being one of a committee, whose duty it was to report a plan of defence at that critical juncture, he differed in opinion from the majority; they were in favour of raising an army immediately, before any regular system of supplies had been organized; he contended that some establishments for arming, feeding and clothing an army were first to be made; that to collect together in the neighbourhood of a formidable, hostile regular force, a large body of men without discipline or supplies, was offering them up as a sacrifice, and furnishing a

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fatal triumph to the enemy; and that the battle of Lexington had demonstrated the nature of our country and the enthusiasm of the people to be an adequate security against any extensive hostile operations until necessary arrangements could be made for supplying an army. The anxious caution of his patriotism was mistaken by some zealous men for disaffection to the revolution, and produced a momentary murmur against him. Haughty integrity cannot endure suspicion. He retired from publick employment, feeble from disease, exhausted with fatigue, indignant for himself, and trembling for his country. Yet he was speedily and repeatedly solicited to accept offices of honour and emolument, to some of which he was in fact appointed, notwithstanding he had declined all publick employment. Distrust had vanished; there was a native frankness in his character that confuted suspicion. The profits of office would then have been very convenient to him, as he was for a time reduced to poverty by a depreciating paper currency. But his constitution appeared dangerously impaired, and he longed for the quietude and leisure of retirement. Health gradually returned, but he had acquired a relish for solitude.

Secluded from the society of all but his family and a very few friends, the last thirty years of his life were devoted to reading, meditation, and writing. Theology was his favourite subject; on this he read much and thought more. He once intended to publish the result of his labours; but whether he finished the work is uncertain; a short time before his death he burned his manuscripts. His faith in Christianity became stronger, as by advancing towards the grave he had more need of it: These are his own words.

His economy was the dictate of principle; he neglected nothing, he squandered nothing, that he might increase the fund for beneficence. His charities were numerous; and as the occasions for the use of his property diminished, he many years before his death divided the principal part of it among his children. The common foible of old age never overtook him. He saw nothing lovely in money, but the means of enjoyment and kindness.

With the preceding biographical notices, the prominent features of his character have been so blended that a distinct account of this is unnecessary. Nature formed him on a large scale. His body, his mind and his feelings were strong and

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proportionate. Warm and constant in his attachments, he was naturally inclined to vehemence in his resentments. When he conquered this propensity, it was the triumph of principle; not so much a compliance with the dictate of philosophy, as obedience to Christianity. He had uncommon talents for sarcastick composition; but though he indulged his inclination for this in former periods of his life, he declared in old age that he sincerely repented of it; thinking it immoral and unchristian to delight in wounding the feelings of others. His discrimination of character partook of severity. Merit instantly commanded his esteem, and misery his assistance; but for pertinacious folly and vice he had no relentings. Feeling his own strength, he sometimes seemed for a moment to forget the weakness of others. This he considered as a defect in his character, and mentioned it with regret.

He died from natural decay, in the eighty-fifth year of his age, having long expected the event. By his last will he gave many charitable legacies, the most considerable of which is five thousand dollars to Harvard university for promoting biblical criticism.

Probably it may be thought that the foregoing sketches exhibit more of the fidelity of history, than the partiality of eulogy. Such has been the intent of the writer; for he knows that the venerable departed would frown on fulsome panegyrick. All the excellence of man is imperfect, and every just picture of it must be shaded. When merit is abundant, it is enough that errors are few, chastened by principle, and such as seem naturally associated with human greatness and virtue.

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## REMARKS ON THE UTILITY OF CLASSICAL LEARNING.

(Concluded from page 376, vol. viii.)

IV. THE fourth and last objection to the study of Latin and Greek, "That the classick authors contain descriptions and doctrines, that tend to seduce the understanding, and corrupt the heart,"—is unhappily founded in truth. And indeed, in most languages there are too many books liable to this censure. And, though a melancholy truth, it is however true, that a young man, in his closet, and at a distance from bad example, if he has the misfortune to fall into a certain track of study which at present is not unfashionable, may debase his

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understanding, corrupt his heart, and learn the rudiments of almost every depravation incident to human nature. But to effect this, the knowledge of modern tongues is alone sufficient. Immoral and impious writing is one of those arts in which the moderns are confessedly superiour to the Greeks and Romans.

It does not appear, from what remains of their works, that any of the old philosophers ever went so far as some of the modern, in recommending irreligion and immorality. The Pagan theology is too absurd to lessen our reverence for the gospel; but some of our philosophers, as we are pleased to call them, have been labouring hard, and I fear not without success, to make mankind renounce all regard for religious truth, both natural and revealed. Jupiter and his kindred gods may pass for machines in an ancient epick poem; but in a modern one they would be ridiculous, even in that capacity; a proof, that in spite of the enchanting strains wherein their achievements are celebrated, they have lost all credit and consideration in the world, and that the idolatrous fables of classical poetry can never more do any harm. From the scepticism of Pyrrho, and the atheism of Epicurus, what danger is now to be apprehended! The language of Empiricus, and the poetry of Lucretius, may claim attention; but the reasonings of both the one and the other are too childish to subvert any sound principle, or corrupt any good heart; and would probably have been forgotten or despised long ago, if some worthy authors of these latter times had not taken pains to revive and recommend them. The parts of ancient science that are, and always have been, studied most, are the peripatetick and stoical systems; and these may undoubtedly be read, not only without danger, but even with great benefit both to the heart and to the understanding.

The finest treatises of pagan morality are indeed imperfect; but their authors are entitled to honour for a good intention, and for having done their best. Errour in that science, as well as in theology, though in us the effect of prejudice and pride, was generally in them the effect of ignorance: and those of them, whose names are most renowned, and whose doctrines are best understood, as Socrates, Aristotle, Cicero, Seneca, Epictetus, and Antoninus, have probably done, and still may do, service to mankind, by the importance of their precepts, by their amiable pictures of particular virtues, and

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by the pathetick admonitions and apposite examples and reasonings wherewith their morality is enforced: Love to their country; the parental, filial, and conjugal charities; resignation to the divine will; superiority to the evils of life, and to the gifts of fortune; the laws of justice, the rights of human nature; the dignity of temperance, the baseness of sensuality, the proper direction of fortitude, and a generous, candid, and friendly behaviour, are enjoined in their writings with a warmth of expression, and force of argument, which a Christian moralist might be proud to imitate.—In a word, I think it may be affirmed with confidence, that the knowledge of ancient philosophy and history must contribute to the improvement of the human mind, but cannot now corrupt the heart or understanding of any person who is a friend to truth and virtue.

But what have you to say in vindication of the indecency of the ancient poets, of Aristophanes, Catullus, Ovid, Martial, Petronius, and even of Persius, Juvenal and Horace? Truly, not a word. I abandon every thing of that sort, whether modern or ancient, to the utmost vengeance of satire and criticism; and should rejoice to hear, that from the monuments of human wit all indecency were expunged for ever. Nor is there any circumstance that could attend such a purification, that would make me regret it. The immoral passages in most of the authors now mentioned are but few, and have neither elegance nor harmony to recommend them to any but profligates:—so strict is the connection between virtue and good taste; and so true it is, that want of decency will always in one degree or other betray want of sense. Horace, Persius, Martial, Catullus, and Ovid himself, might give up all their immoralities, without losing any of their wit:—and as to Aristophanes and Petronius, I have never been able to discover any thing in either, that might not be consigned to eternal oblivion, without the least detriment to literature. The latter, notwithstanding the name which he has, I know not how, acquired, is in every respect (with the reserve of a few tolerable verses scattered through his book) a vile writer; his style harsh and affected; and his argument such as can excite no emotion, in any mind not utterly depraved, but contempt and abhorrence. The wit and humour of the Athenian poet are now become almost invisible, and seem never to have been very conspicuous. The reception he met with in his



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own time was probably owing to the licentiousness of his manners, and the virulence of his defamation, (qualities which have given a temporary name to more bad poets than one); and for his reputation in latter times, as a classick author, he must have been indebted, not to the poignancy of his wit, or the delicacy of his humour, nor to his powers of invention and arrangement, nor to any natural display of human manners to be found in him, (for of all this merit he seems to be destitute), but solely to the antiquity of his language. In proof of one part of this remark, it may be observed, that Plato in his *Symposium* describes him as a glutton, drunkard, and profligate: and to evince the probability of another part of it, I need only mention the excessive labour and zeal wherewith commentators have illustrated certain Greek and Latin performances, which if they had been written in our days, would never have been read, and which cannot boast of any excellence, either in the sentiment or composition.

But do you really think, that such mutilations of the old poets, as you seem to propose, can ever take place? Do you think, that the united authority of all the potentates on earth could annihilate, or consign to oblivion, those exceptionable passages?—I do not: but I think that those passages should never be explained, nor put in the hands of children. And sure, it is not necessary that they should. In some late editions of Horace, the impurities are omitted, and not so much left as a line of asteriska, to raise a boy's curiosity. By the attention of parents and teachers, might not all the poets usually read in schools be printed in the same manner? Might not children be informed, that, in order to become learned, it is necessary to read, not every Greek and Latin book, but those books only that may mend the heart, improve the taste, and enlarge the understanding? Might they not be made sensible of the importance of Bacon's aphorism, "That some books are to be tasted, others to be swallowed, and some few to be chewed and digested?"—that is, as the noble author explains it, "That some are to be read only in parts; others to be read, but not curiously; and some few to be read wholly with diligence and attention?"—a rule, which, if duly attended to, would greatly promote the advancement of true learning, and the pleasure and profit of the student. Might not a young man be taught to set a proper value on good compositions, and to entertain such contempt for the bad, as would secure

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him against their influence? All this I cannot but think practicable, if those who superintend education would study to advance the moral as well as intellectual improvement of the scholar; and if teachers, translators, and commentators, would consider, that to explain dulness is foolish, and to illustrate obscenity criminal. And if all this were practised, we should have no reason to complain, of classical erudition, that it has any tendency to seduce the understanding, or inflame the passions. In fact, its inflammatory and seductive qualities would never have been alarming, if commentators had thought more, and written less. But they were unhappily too wise to value any thing beyond the knowledge of old words. To have told them, that it is essential to all good writing to improve as well as inform, and to regulate the affections as well as amuse the fancy and enrich the memory; that wicked books can please none but worthless men, who have no right to be pleased, and that their authors instead of praise deserve punishment;—would have been to address them in a style, which with all their knowledge of the grammar and dictionary they could not have understood.*

* It must move the indignation of every person who is not an arrant bookworm, or abandoned debauchee, to observe how industriously Johannes Dousa, and others of that phlegmatick brotherhood, have expounded the indecencies of Greece and Rome, and dragged into light those abominations that ought to have remained in utter darkness for ever.—Mons. Nodot, a critick of the last century, on occasion of having recovered, as he pretends, a part of an ancient manuscript, writes to Mons. Charpentier, Directeur de l'academie Francoise, in the following terms. "J' ai fait, Monsieur, une decouverte tres-avantageuse a l'empire des lettres: et pour ne pas tenir votre esprit en suspens, plein de la joye que je ressens moi-meme, je vous dirai avec precipitation, que j'ai entre mes mains ce qui manquoit de ——. Vous pouvez croire, Monsieur, si aimant cet auteur au point que je fais —— &c. Vous appercevrez, Monsieur, dans cet ouvrage des beautès qui vous charmeront.——Je vous prie d' annoncer cette decouverte a vos illustres Academiciens; elle merite bien, qu' ils la scachent des premiers. Je suis ravi que la fortune se soit servié de moi, pour rendre a la posterite un ouvrage si precieux," &c. If the lost Decades of Livy had been recovered, this zealous Frenchman could hardly have expressed himself with more enthusiasm. What then will the reader think when he is told, that this wonderful accession to literature, was no other than Petronius Arbiter; an author, whom it is impossible to read without intense disgust, and whom, if he be ancient, (which is not certain), I scruple not to call a disgrace to antiquity?

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Still I shall be told, that this scheme, though practicable, is too difficult to permit the hope of its being ever put in execution. Perhaps it may be so. And what then? Because passages that convey improper indeas may be found in some ancient writings, shall we deprive young people of all the instruction and pleasure that attends a regular course of classical study? Because Horace wrote some paltry lines, and Ovid some worthless poems, must Virgil, and Livy, and Cicero, and Plutarch, and Homer, be consigned to oblivion? I do not here speak of the beauties of the Greek and Latin authors, nor of the vast disproportion there is between what is good in them, and what is bad. In every thing human there is a mixture of evil: but are we for that reason to throw off all concern about human things? Must we set our harvests on fire, or leave them to perish, because a few tares have sprung up with the corn? Because oppression will sometimes take place wherever there is subordination, and luxury wherever there is security, are we therefore to renounce all government?—or shall we, according to the advice of certain famous projectors, run naked to the woods, and there encounter every hardship and brutality of savage life, in order to escape from the tooth-ach and rheumatism? If we reject every useful institution that may possibly be attended with inconvenience, we must reject all bodily exercise, and all bodily rest, all arts and sciences, all law, commerce, and society.

If the present objection prove any thing decisive against ancient literature, it will prove a great deal more against the modern. Of classical indecency compared with that of latter times, I do not think so favourably as did a certain critick, who likened the former to the nakedness of a child, and the latter to that of a prostitute; I think there is too much of the last character in both: but that the modern muses partake of it more than the ancient, is undeniable. I do not care to prove what I say, by a detail of particulars; and am sorry to add, that the point is too plain to require proof. And if so, may not an early acquaintance with the best ancient authors, as teachers of wisdom, and models of good taste, be highly useful as a preservative from the sophistries aud immoralities that disgrace some of our fashionable moderns? If a true taste for classick learning shall ever become general, the demand for licentious plays, poems, and novels, will abate in proportion; for it is to the more illiterate readers that

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this sort of trash is most acceptable. Study, so ignominious and so debasing, so unworthy of a scholar and of a man, so repugnant to good taste and good manners, will hardly engage the attention of those who can relish the original magnificence of Homer and Virgil, Demosthenes and Cicero.

A book is of some value, if it yield harmless amusement; it is still more valuable, if it communicate instruction; but if it answer both purposes, it is truly a matter of importance to mankind. That many of the classick authors possessed the art of blending sweetness with utility, has been the opinion of all men without exception, who had sense and learning sufficient to qualify them to be judges.—Is history instructive and entertaining? We have from these authors a detail of the most important events unfolded in the most interesting manner. Without the histories they have left us, we should have been both ignorant of their affairs, and unskilled in the art of recording our own: for I think it is allowed, that the best modern histories are those which in form are most similar to the ancient models.—Is philosophy a source of improvement and delight? The Greeks and Romans have given us, I shall not say the most useful, but I will say the fundamental, part of human science; have led us into a train of thinking, which of ourselves we should not so soon have taken to; and have set before us an endless multitude of examples and inferences, which, though not exempt from errour, do however suggest the proper methods of observation and profitable inquiry. Let those, who undervalue the discoveries of antiquity, only think, what our condition at this day must have been, if, in the ages of darkness that followed the destruction of the Roman empire, all the literary monuments of Greece and Italy had perished.—Again, is there any thing productive of utility and pleasure, in the fictions of poetry, and in the charms of harmonious composition? Surely, it cannot be doubted; nor will they, who have any knowledge of the history of learning, hesitate to affirm, that the modern Europeans are almost wholly indebted for the beauty of their writings both in prose and verse, to those models of elegance that first appeared in Greece, and have since been admired and imitated all over the western world. It is a striking fact, that while in other parts of the earth there prevails a form of language, so disguised by figures, and so darkened by incoherence, as to be quite unsuitable to philosophy, and even in

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poetry tiresome, the Europeans should have been so long in possession of a style, in which harmony, perspicuity, simplicity, and elegance, are so happily united. That the Romans and modern Europeans had it from the Greeks, is well known; but whence those fathers of literature derived it, is not so apparent, and would furnish matter for too long a digression, if we were here to inquire.—In a word, the Greeks and Romans are our masters in all polite literature; a consideration, which of itself ought to inspire reverence for their writings and genius.

Good translations are very useful; but the best of them will not render the study of the original authors either unnecessary or unprofitable. This might be proved by many arguments.

All living languages are liable to change. The Greek and Latin, though composed of more durable materials than ours, were subject to perpetual vicissitude, till they ceased to be spoken. The former is with reason believed to have been more stationary than any other; and indeed a very particular attention was paid to the preservation of it: yet between Spenser and Pope, Hooker and Sherlock, Raleigh and Smollet, a difference of dialect is not more perceptible, than between Homer and Apollonius, Xenophon and Plutarch, Aristotle and Antoninus. In the Roman authors the change of language is still more remarkable. How different, in this respect, is Ennius from Virgil, Lucilius from Horace, Cato from Columella, and even Catullus from Ovid! The laws of the twelve tables, though studied by every Roman of condition, were not perfectly understood even by antiquarians, in the time of Cicero, when they were not quite four hundred years old. Cicero himself, as well as Lucretius, made several improvements in the Latin tongue; Virgil introduced some new words; and Horace asserts his right to the same privilege; and from his remarks upon it,* appears to have considered the immutability of living language as an impossible thing. It were vain then to flatter ourselves with the hope of permanency to any of the modern tongues of Europe; which, being more ungrammatical than the Latin and Greek, are exposed to more dangerous, because less discernible innovations. Our want of tenses and cases makes a multitude of auxiliary words necessary; and to these the unlearned are

* Hor. Ar. Poet. vers. 46.—72.

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not attentive, because they look upon them as the least important parts of language ; and hence they come to be omitted or misapplied in conversation, and afterwards in writing. Besides, the spirit of commerce, manufacture, and naval enterprize, so honourable to modern Europe, and to Great Britain in particular, and the free circulation of arts, sciences, and opinions, owing in part to the use of printing, and to our improvements in navigation, cannot fail to render the modern tongues, and especially the English, more variable than the Greek or Latin. Much indeed has been done of late to ascertain and fix the English tongue. Johnson's dictionary is a most important, and, considered as the work of one man, a most wonderful performance. It does honour to England, and to human genius ; and proves, that there is still left among us a force of mind equal to that which formerly distinguished a Stephanus or a Varro. Its influence in diffusing the knowledge of the language, and retarding its decline, is already observable :

Si Pergama dextra
Defendi possent, etiam hac defensa fuissent.

And yet, within the last twenty years, and since this great work was published, a multitude of new words have found their way into the English tongue, and, though both unauthorised and unnecessary, seem likely to remain in it.

In this fluctuating state of the modern languages, and of our own in particular, what could we expect from translations, if the study of Greek and Latin were to be discontinued ? Suppose all the good books of antiquity translated into English, and the originals destroyed, or, which is nearly the same thing, neglected. That English grows obsolete in one century ; and, in two, that translation must be retranslated. If there were faults in the first, and I never heard of a faultless translation, they must be multiplied tenfold in the second. So that, within a few centuries, there is reason to fear, that all the old authors would be either lost, or so mangled as to be hardly worth preserving.—A system of geometry, one would think, must lose less in a tolerable translation, than any other science. Political ideas are somewhat variable ; moral notions are ambiguous in their names at least, if not in themselves ; the abstruser sciences speak a language still more indefinite : but ideas of number and quantity must for ever

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remain distinct. And yet some late authors have thrown light upon geometry, by reviving the study of the Greek geometricians. Let any man read a translation of Cicero and Livy, and then study the author in his own tongue ; and he shall find himself not only more delighted with the manner, but also more fully instructed in the matter.

Beauty of style, and harmony of verse, would decay at the first translation, and at the second or third be quite lost. It is not possible for one who is ignorant of Latin to have any adequate notion of Virgil ; the choice of his words, and the modulation of his numbers, have never been copied with tolerable success in any other tongue. Homer has been of all poets the most fortunate in a translator ; his fable, descriptions, and pathos, and, for the most part, his characters, we find in Pope : but we find not his simplicity, nor his impetuosity, nor that majestick inattention to the more trivial niceties of style, which is so graceful in him, but which no other poet dares imitate. Homer in Greek seems to sing extempore, and from immediate inspiration, or enthusiasm ;* but in English his phraseology and numbers are not a little elaborate : which I mention, not with any view to detract from the translator, who truly deserves the highest praise, but to show the insufficiency of modern language to convey a just idea of ancient writing.—I need not enlarge on this subject : it is well known, that few of the great authors of antiquity have ever been adequately translated. No man who understands Plato, Demosthenes, or Xenophon, in the Greek, or Livy, Cicero, and Virgil, in the Latin, would willingly peruse even the best translations of those authors.

If one mode of composition be better than another, which will scarce be denied, it is surely worth while to preserve a standard of that which is best. This cannot be done, but by preserving the original authors ; and they cannot be said to be preserved, unless they be studied and understood. Translations are like portraits. They may give some idea of the lineaments and colour, but the life and the motion they cannot

* "His poems (says a very learned writer) were made to be recited, or sung to a company ; and not read in private, or perused in a book, which few were then capable of doing : and I will venture to affirm, that whoever reads not Homer in this view, loses a great part of the delight he might receive from the poet." *Blackwell's Inquiry into the Life and Writings of Homer, p.* 122.

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copy ; and too often, instead of exhibiting the air of the original, they present us with that only which is most agreeable to the taste of the painter. Abolish the originals, and you will soon see the copies degenerate.

There are in England two excellent styles of poetical composition. Milton is our model in the one ; Dryden and Pope in the other. Milton formed himself on the ancients, and on the modern Italians who imitated their ancestors of old Rome. Dryden and Pope took the French poets for their pattern, particularly Boileau, who followed the ancients (of whom he was a passionate admirer) as far as the prosaick genius of the French tongue would permit. If we reject the old authors, and take these great moderns for our standard, we do nothing more than copy after a copy. If we reject both, and set about framing new modes of composition, our success will probably be no better, than that of the projectors whom Gulliver visited in the metropolis of Balnibarbi.

## SILVA, No. 65.

. . . . . Fuit aurea silva,
Divitiisque graves, et fulvo germine rami.
Lucan ix. 360.

### ABORIGINAL WIT.

At a conference held a few years since with some Indian tribes for the purpose of forming a treaty, an old chief related to the commissioners from our government a very remarkable adventure of his son in a hunting excursion. The circumstances were so astonishing as to excite a doubt of their truth in the mind of one of the civilized part of the assembly, who impudently asked the Sachem, if he himself believed what he had related. "Certainly," replied the Indian "for my son told it to me himself, and *my son never saw a white man.*"

### OLD ENGLISH.

The following passage is from Ascham's *schole master*, and some idea of the progress of the English language may be formed from comparing Pope's translation with the one here praised. Although sensible of the beauty of Horace, as well



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as Homer, the author was not struck with the barbarity of his own language, because he had never seen it in a more improved state.

" Which verse, (the 3d line 1st book of the Odyssey) because, in mine opinion, it was not made at the first more naturally in Greke by Homere, nor after turned more aptelie into Latin by Horace, than it was a good while ago, in Cambridge, translated into English, both plainlie for the sense, and roundlie for the verse, by one of the best scholars that ever St. John's college bred, M. Watson, myne old friend, sometime Bishop of Lincolne; therefore, for our sake that have lust to see how our English tonge, in avoidyng barbarous rhyming, may as well receive right quantitie of sillables, and trewe order of versifying, (of which matter more at large hereafter) as either Greke or Latin, if a cunning man have it in handling; I will set forth that one verse in all three tonges, for an example to good wittes that shall delite in the learned exercise."

Πολλων δ' ανθρωπων ἰδεν ἀστεα, και νόον ἐγνω.
HOMER.
Qui mores hominum multorum vidit, et urbes.
HORACE.
All travellers do gladly report great prayse of Ulysses,
For that he knew many mens manners and saw many cities.
WATSON.

Pope's, is

Wandering from clime to clime, observant stray'd,
Their manners noted, and their states survey'd.

Even in this last translation, two lines are given to convey what Homer and Horace more strongly expressed in one.

### SHAKSPEARE WELL QUOTED.

A SINGULAR story is told about the purchase of a fine copy of the *first edition* of Shakspeare. A friend was bidding for the Duke of Roxburgh, who had retired to a distance to view the issue of the contest. Twenty guineas and more were offered from various quarters for the book; when a slip of paper was handed to the Duke, in which he was requested to inform his friend, whether he was " to go on bidding." His Grace wrote underneath for answer:

Lay on, Macduff!
And damn'd be he who first cries, " Hold, enough."

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### FRIENDSHIP.

NOTHING is more frequently a topick of conversation and writing than friendship. We are continually hearing its praises, and reading of illustrious friends, who, without interested motives, were faithful to each other in the most perilous extremities, but, after all, it appears to me that it resembles the notion of ghosts:—it is what every body talks about; but what no body that I ever met with has ever *seen*.

### CRITICISM.

IF there be principles of taste which should be common to all nations, it is almost impossible to ascertain them. The English and French almost deny any excellence to each other in oratory. The Cardinal Maury, in his eulogium of B osset, and Lawson in his lectures on Rhetoric and elocution, cite the same sermons, of Bosset and Tillotson, and their praise and blame in both instances are directly opposite.

### BURKE—MILTON.

BURKE was an ardent admirer of Milton. I learn from Mr. Walker, that this great orator was a distinguished member of a literary club, instituted in Dublin in 1747, in which he sometimes held the Secretary's pen, and sometimes filled the President's chair; and that in the original minutes of this Society, his early Miltonick taste is thus recorded. "Friday, June 5th, 1747. Mr. Burke, being ordered to speak the speech of Moloch, *receives applause for the delivery, it being in character:* then the speech was read and criticised upon, its many beauties illustrated: the chief judged to be its conformity with the character of Moloch;

> ——'No: let us rather choose,
> Arm'd with hell flames and fury, all at once
> O'er heavens high towers to force resistless way.'

The words 'all at once' (the metre not considered) seemed to the whole assembly to hurt the sentence by stopping the rapidity, and checking the fierceness of it; making it too long and tedious. Then was Belial's speech read to the great delight of the hearers; whose opinion was that Homer only can be compared to Milton, not only for the beauties, that shine in every verse, but likewise for the just and lively colours, in which each character was drawn: for that none but Homer, like him, ever supported such spirit and exactness in the

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speeches of such a contrast and variety of persons."—These notices, says Mr. Todd, (life of Milton 2d Ed. page 155.—6. in notis) will not seem tedious, for they suggest an opinion, that the finest oratory of modern times might owe its origin and perfection to the poetry of Milton.

### IMPRISONMENT.

THE following anecdote is from a note in Gilbert Wakefield's memoirs.—A Dr. Boldero, one of the masters of Jesus College in the last century, lies buried in the chapel. This gentleman had been treated with particular severity during the *Protectorate*, for his attachment to the *royal* cause, in which also the *Bishop of Ely*, at that time, had been a considerable sufferer. On a vacancy of the mastership, Boldero, without any pretensions to the appointment, in *plain English*, plucks up his spirits, or, in Homer's language, "speaks to his magnanimous mind," and presents his petition to the Bishop. "Who are you?" says his lordship "I know nothing of you; I never heard of you before." "My lord! I have suffered long and severely for my attachment to our royal master, as well as your lordship has. I believe your lordship and I have been in all the gaols in *England*." "What does the fellow mean? Man! I was never confined in any prison but *the Tower*." "And, my lord!" said Boldero, "I have been in all the rest myself."—The Bishop's heart relented, and he good-naturedly admitted the claim of his petitioner.

### CULLODEN.

THE victory at Culloden may be fairly ascribed to the circumstance of Marshal Wade and Generals Hawley and Cope being prevented, by the severity of the season, from advancing with their respective forces to the assistance of the Pretender. The peculiar names of these commanders suggested to the celebrated Mr. Home the following ludicrous lines, which were circulated among the victorious party immediately after the battle.

> Cope could not cope, nor Wade wade through the snow,
> Nor Hawley haul his cannon to the foe.

### TASTE.

CARDINAL Maury, in his eulogium of Fenelon, has, I think, an instance of false taste. The sentence is as follows: *Il se*

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*familiarise avec les idiomes anciens; mais la belle langue des Homere et des Platon n'est encore pour lui que la langue des Basile et des Chrysostome.* When eminence is absolutely singular and unequalled, it seems an example of the bathos to diminish it by multiplication. A scholar should no more talk of *the Homers*, than an American should speak of *the Washingtons*.

## ORIGINAL POETRY.

HORACE, ODE 22, BOOK 1.

The man, my friend, whose life is pure,
Whose soul no conscious crime alarms,
Needs not the javelins of the Moor,
Nor quivers fill'd with poisoned arms.

Though forc'd to roam o'er Africk's sands,
Or Caucasus' eternal snows,
Or 'mid those drear and barb'rous lands,
Where the far-fam'd Hydaspes flows.

For late, while in the Sabine grove,
Singing my Lalage, I stray'd,
Devoid of ev'ry care but love,
A horrid wolf, me helpless, fled;

O'er warlike Daunia's desert land,
No monster more terrifick prowls,
Nor arid Juba's savage strand,
Where the hyaena hideous howls.

Place me where no soft zephyr blows,
Nor ever bloom the sterile plains,
In regions of primeval snows,
Where cheerless winter ever reigns;

Or place me 'neath those torrid skies,
Where winter's blasts are never known,
Where nature's self exhausted dies,
Beneath a ceaseless summer's sun;

Where'er by fate I'm doom'd to rove,
I'll sing my Lalage the while;
Her matchless charms I'll ever love,
Her dulcet voice and angel smile. Z.

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## ANACREON, ODE 1.

FAIN would I sing Atreides' fame,
And swell my lyre with Cadmus' name,
But all my efforts fruitless prove,
My lyre responds alone to love.

I chang'd, indignant, every string,
Essay'd Herculean toils to sing,
But ah! in vain, in vain I strove,
My wanton lyre return'd but love.

Farewel, ye heroes, kings adieu,
My harp no more I tune to you,
'Tis only love its chords approve,
It yields a sound alone to love.

Z.

## TO MRS. CALHOUN,* CHARLESTON, S. C.

"I was a stranger, and ye took me in; sick, and ye visited me."

A STRANGER sings, and should his humble strain,
Breath'd from the heart, thy notice ever meet,
Kind friend of strangers, lady, wilt thou deign
The little off'ring with a smile to greet.

I know thee not; yet what is form or face?
I know thy Christian mind, thy generous heart;
Sure they must fashion all thy form to grace,
And all their meaning to thy face impart.

For say, what mantling bloom so lovely seems,
As the warm glow, to sympathy that's true;
Or where's the eye, that half so brightly beams,
As that suffus'd with pity's melting dew?

* Mr. Bird on leaving the university at Cambridge, in 1809, found himself attacked with the most alarming symptoms of consumption. His physicians recommended an immediate removal to a warmer climate. He arrived at Charleston, S. C. 24th December, enfeebled by disease, a stranger in a land of strangers. Mrs. C. a widowed lady of fortune, hearing of his situation, called at his lodgings, and with the most generous earnestness invited him to her house at St. John's, twenty four miles distant from the city. He accepted her disinterested proposal, and with her he continued till his death. Mrs. C. displayed towards him all the tenderness of a mother, and the assiduity of a nurse. With her own hands she administered all those little comforts, and performed all those kind offices, that do so much to soften the pillow of disease. To mention a single instance of her uncommon kindness will be sufficient. She was called, by business of great importance, to an estate at a considerable distance. Her original design was to take Mr. Bird with her, but finding him too feeble for such a journey, she procured from Charleston a nurse who should pay him every attention during her absence. when observing in the countenance of her charge the pain occasioned by the idea of her departure, she immediately relinquished her intention, sent back the nurse, and watched him with the most benevolent solicitude, till on the 21st day of April, in the 25th year of his age, he expired in her arms. He was worthy of this kindness, and frequent expressions in his letters proved how gratefully he felt it.

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I know thee then, and fancy loves to view,
When told a stranger languish'd far from home,
The kind solicitude with which you flew
To seek and bear him to your friendly dome.

Far, far from all affection holds most dear,
Thou found'st no mother watching by his side,
No tender sister wip'd away the tear;
But soon thy care the place of both supplied.

Oh I can see thee with an angel's smile,
Try ev'ry tender, ev'ry soothing art,
The listless hours of sickness to beguile,
And tranquillize the agitated heart.

If o'er his cheek sometimes the tear would steal,
At sudden thought of hopes for ever fled;
Thy pity shar'd the grief it could not heal,
Thy tears too, mingling with his own, were shed.

Hopes ah how bright!* One little summer gone,
Health roll'd his pulse, and sparkled in his eye;
His opening views with ev'ry promise shone,
Could flatter pride, or swell ambition high.

But ah how chang'd! Where were those prospects now,
Where those fond scenes, that youthful fancy wove?
'Twas thy kind care still fairer scenes to show,
And point his hopes to higher joys above.

There are, whose cruel, selfish sympathy
The dying wretch a useful pang would save,
Would lull the sorrows they're compell'd to see,
And let him sink deluded to the grave.

Friendship more true thy pious mind possess'd;
With heav'n thy prayers, with him thy converse strove,
That grace divine might soften all his breast,
And melt his heart with a Redeemer's love.

And not in vain; for mild, celestial peace
Came like a cherub, and with soothing skill

* Very few have left the university with fairer prospects than Mr. Bird. He deserved and he received the highest honours it could confer. He possessed uncommon vigour of constitution, and energy of mind. Perhaps one of the most characteristick features of his understanding was a resolute perseverance in every thing he undertook. Whatever literary subject was presented to him, he pursued it with the ardour of his soul, he wrestled with it till it blessed him with all its force of meaning and truth. In his person he was interesting and impressive, and seemed peculiarly to possess all those qualities which might fit him for distinction in life. But those exertions and that diligence, which appeared to surmount every obstacle, were insensibly undermining his health. Alas! we saw this tree which seemed striking its roots so deep, and budding with such luxuriance of promise, suddenly blasted and fall.

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Bade all the tumult of his soul to cease,
And bow submissive to a sovereign will.

Faith led him gently downward to the tomb,
While fix'd on heav'n his meek, yet steady eye,
Pierc'd the thick shade, that deepen'd round its gloom,
And caught a gleam of glory from on high.

"I've found a Saviour," he exulting said,
"I've found a Saviour,* nothing more I seek;"
Then from thine arms his parting spirit fled,
And left a smile of transport on his cheek.

Lady, may he, the humble prayer who hears,
Grant that a friend, all like thyself, be thine,
To smooth thy passage to the vale of years,
And prop the feebleness of life's decline.

And at the last, while round the pious weep,
Without one struggle, one convulsive sigh,
All gently sinking as in infant sleep,
Breathe out thy soul, and soar to worlds on high.

C.

* "I have found a Saviour, what need I more?" said he in his last letter to a friend.

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THE

# BOSTON REVIEW,

FOR

## JULY, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE 1.

*An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in climate between the eastern side of the continent of North America and Europe. With practical Remarks on the Influence of Climate and Agriculture, and particularly the cultivation of the Vine. Rerum cognoscere causas.—Virg.* Philadelphia, Fry and Kammerer, Printers. 8vo. pp.42. 1809.

This is an interesting pamphlet, written in a style of neatness and purity not often equalled on our side of the atlantick. After remarking that we are subject to greater extremes of heat and cold than the inhabitants of the opposite shores of Europe, and suggesting a doubt whether the cause of the difference be understood, the author observes,

"It is a generally received opinion that the climate of Europe has been rendered more mild by the progress of cultivation, and from hence it is very naturally inferred that the same cause will produce the same effect in America; and that in proportion as the forests disappear and give place to cultivated fields, the winter's cold, if not the heat of summer, will become less intense."

This reasoning is not however satisfactory to him, "and if the conjectures," he adds, "which have occurred to me are founded on truth, the woods of America may be cleared, and the country brought to the highest state of improvement, and the climate yet remain unaltered.



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He proposes to account for the difference in this manner:

"If, on the eastern coasts of both the new and the old continent, the winds should be found to blow generally from the land, and on the western coasts from the sea, this circumstance would of itself be sufficient to account for this difference.

"The sea air would impart warmth in winter and coolness in summer to the western parts of both continents; while, on the eastern shores of both, the summer's heat as well as the cold of winter would be greatly increased by the land winds passing over a heated surface in the one season and a frozen surface in the other."

In bringing forward his theory, our author differs from the general opinion of the direction of winds; and we fear that some of his postulates may be disputable, and some of his facts false or trivial. He informs us that

"The city of Pekin, which is nearly in the latitude of Philadelphia, is no less subject to extremes of heat and cold, perhaps more so, than the latter city, and the cold of Kamschatka rivals that of Hudson's Bay."

The latter remark may be true, but it weighs nothing in the argument. In the neighbourhood of the pole the inclemency which forbids vegetation is not to be affected by longitude, can neither be increased by elevation of mountains, nor mitigated by expansion of seas. Upon the cold of Pekin we shall observe, after introducing a quotation on the general climate of China. The writer thinks,

"That there is no reasonable ground to expect any great change of climate from the progress of cultivation. If it is to produce such an effect on the eastern coast of the new continent, how has it happened that China, which occupies so great a portion of the eastern side of the old, which was cleared of its forests and brought to the highest state of improvement while Europe was covered with woods, and which has always continued to maintain its superiority both in population and the art of husbandry, should after the lapse of thousands of years be subject to as great extremes of heat and cold as the forests of North America? And to what cause is it owing, that the uncultivated wilds on the western side of North America, bear so great a resemblance, in point of climate, to the highly improved countries of Europe?"

At a distance of only fifty or sixty miles from Pekin begin the mountains of Tartary, of greater extent than the endless ridges of the Alleghany, and three or four times as high, covered with perpetual snow, which satisfactorily accounts for

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the extreme cold of the winter in that capital. If our author will consult the third volume of Staunton's Embassy, pages 8. 118. 157. 159. together with the account of Barrow, who thinks those mountains the highest perhaps in the world, and proves that the peaks only of the Cordilleras can dispute pre-eminence with them, and also carry along with him the fact, that immediately at the foot of this boundless storehouse of eternal frost, lies the plain of Pekin or Pe-che-le, stretching more than two hundred miles southward and eastward, without the least elevation, he will place less reliance on his analogy. Over this whole level the wind from the north and the west might be expected to diffuse a high degree of winter's cold; though we strongly suspect, that it reaches but a short distance beyond the capital, and not half so far as it would, were the country covered with forest. But surely, if the wind, as our author supposes, blow from the westward, the *summer* of Pekin could not be so hot as it is known to be. We have no mountains, whose extent and elevation can so affect our atmosphere. The White Hills in New-Hampshire are indeed very lofty, but not sufficiently so to preserve ice through the year, and their base is comparatively narrow. Even to the arctick circle, we believe no such mountains can be seen.

"To this theory," says he,

> "May be opposed the fact which is commonly taken for granted, that the climate of Europe has become more temporate as the forests have been cleared, from which it is inferred that the same cause will produce the same effect in this country."

Although he thinks it not improbable that the climate of Europe has become more temperate, he cannot agree that the change has been as great as is represented by Hume, Gibbon, the Abbé du Bos and most other writers on the subject. "If trees or plants," says he, "incapable of withstanding hard frosts, are indigenous in a country, we may be sure that its climate is not a severe one." He instances in the olive, which was to be sure known in Greece before the ages of regular history, and perhaps in Sicily, Calabria, and the southern parts of Spain, but we think it not *indigenous* in the north of Italy or Spain, certainly not in France, though now cultivated there with success.

Passages from the Poets and Historians, usually cited to prove that the cold of Italy was in former times greater than

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at present, are by him "considered as poetical exaggerations," in opposition to which, he quotes Virgil, who, "in his beautiful description of Italy, says:

> Hic ver assiduum, atque alienis mensibus aestas.
> Bis gravidae pecudes; bis pomis utilis arbos."

This language, contrary to nature and to present experience, shews indeed a *poetical exaggeration* on one side. In singing the praises of his country, its climate and soil, we can pardon the poet for bringing fiction to his aid, but he would never, without real necessity, admit in the same description, a caution like this:

> Nec tibi tam prudens quisquam persuadeat auctor,
> Tellurem Boreâ rigidam spirante moveri:
> Rura gelu tum claudit hiems, nec semine jacto
> Concretam patitur radicem affigere terrae.

The author's opinion of our climate in former times and at present will be understood from the following remarks.

"But it has been stated as an unquestionable fact, by several respectable writers, that the climate of the United States has already undergone a change, and is much more temperate than formerly; and as no other reason has occurred than the clearing of our forests, it is very naturally ascribed to that cause. The shorter duration of the snows, and the setting in of the winter at a later period, are urged as indubitable proofs that our climate has become more mild.

"That snows do not lie so long on the ground as formerly, is, I believe, true; but this, instead of demonstrating that the winters are milder, only proves that they are more variable. The forests being cleared, the country is exposed to the winds from the land as well as the sea; the latter, if of any duration, commonly bring on a thaw, and it remains to be ascertained whether the former are not accompanied with a proportionate increase of cold.

"The more tardy approach of winter, which seems equally well ascertained, would add so much to the length of our summers, were not the springs more backward than formerly; but it is generally agreed that in proportion as the autumns have grown warmer, the springs have become cool. This, I apprehend, instead of demonstrating that the general temperature of our climate has become more mild, rather leads to a contrary conclusion."

We agree with the author that our winter begins at a later period than formerly; but we cannot believe, though it be *generally agreed*, that it continues later. This must be intended by the remarks, that our "springs have become cool," or it has no bearing on the question. Vegetation is at least as

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early as ever, we think more so; it continues later in the autumn; o course we reckon an improvement in that respect. Our spring usually opens about the fifteenth or twentieth of February, and vegetation then awakes from its repose, subject indeed to injury from occasional frosts for six or eight weeks after.

The writer inquires

"If the westerly winds are most prevalent in this country; and if, blowing over a heated surface in summer, and a frozen one in winter, they add to the inclemency of both seasons; will not the country, becoming more exposed to their influence as the forests are cleared, be subject to greater extremities of heat and cold?"

Not to greater extremes of heat, it may be answered, because the cool wind from the sea will pour in, and extend further from the shore as the forests are felled. Mr. Jefferson assures us this is the result in Virginia, and our own experience confirms it in New England. Greater extremes of cold we do not dread, because the wind in winter will *not*, more than half as long as it used to, blow over a frozen surface. The writer has just admitted that the "snows do not lie so long" as formerly, and when they are carried off by a thaw, as happens in the open lands half a dozen times in our variable winter, the surface of the earth feels the warmth, and for some days no cold will be communicated to the air by a *frozen surface*. Our winter was formerly steady, and the country was covered with snow from ten to eighteen weeks; now it is variable, and our snow lasts but half the time, how then can the extreme of cold be greater, which our author imagines to arise from the wind moving over a surface of frost. When we speak of the amelioration of winter, we apply the fact but to a small part of the United States, the cultivated tracts and their neighbourhood. A great portion of our country is yet a wilderness. No one can suppose that cutting down the trees exposed us to the tremendous blast of wind which burst upon us from the north, between the eighteenth and nineteenth of January last, and continued with unequalled fury for several days. That gale extended from the frozen plains of Canada to the southern hills of Virginia, over a tract of forest, hardly interrupted by a road. Such a volume of air would not have been impeded, had the few cultivated spots in its course through the interiour enjoyed all the protection of their primeval wood.

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When he considers the circumstance usually relied on to prove the amelioration of our climate, that the surface of the earth, "becomes warmer as the forests are cleared, and cultivation extended," and "that the increased warmth of the earth produces a correspondent effect" on the atmosphere, and the experiments of Dr. Williams of Vermont, he adds,

"The fact, it is presumed, cannot be questioned, and it might have been taken for granted without the experiment, as it only proves that bodies exposed to the summer's sun acquire a greater degree of heat than those that are in the shade; but the substance or body that affords the shade itself receives the heat, which, were it not interposed, would be communicated to the earth, and the *quantum* of heat remain the same, with this single difference, that it is communicated to one body instead of another."

This sentence is the only one in the work, that is either unintelligible, or grosly unphilosophical. The writer admits that the air in summer is cooler in the woods than in the open fields, and yet, if we do not misunderstand him, attempts to prove the contrary. If the "quantum of heat" received by the trees be the same that "would be communicated," they would, after a very little accumulation, communicate it to the air, and it would be as hot in the shade as in the sun. But the "substance or body that affords the shade" does not imbibe the same quantity of heat, as would the earth, if the opacity did not intervene. The leaves of trees are constantly in motion, they throw off a great degree of moisture, their colour absorbs few of the sun's rays, and our forest, being almost wholly composed of evergreens, must acquire less warmth than would a forest of deciduous trees. These considerations were not in the author's mind, when this paragraph was penned, and perhaps he is ignorant, that one of our philosophers with much plausibility has attributed the intensity of our cold to the nature of our woods. But any man may feel that a ploughed field is warmer than a pasture, and observe that snow lies much longer on grass than on the dark loam of the soil.

Vegetable productions, he thinks, are a good standard by which to ascertain the temperature of a country. In some measure, it is correct; but the cotton plant, which he takes for his instance, and of which he says that it is raised farther north on the Atlantick than on the Mississippi, would therefore shew that the climate on the shore, though exposed to

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the perpetual westerly wind, is less rigorous than in the interiour. It will at least prove that his parallel between our cold and that of China is incorrect. That invaluable tree, it was formerly thought, could not flourish beyond the tropicks; now the best in the United States, is found in the thirty-third degree of latitude, and perhaps some is raised a little further north in Carolina. But in China, where the forests have been extirpated, it attains perfection in thirty-seven and a half, about the latitude of Richmond, and even higher. See 3 Staunton's Emb. 201. If our author will permit the planters to falsify his theory, we may hope in a few years to see cotton trees bid defiance to the frosts of 40°.

The conclusion of this pamphlet contains observations on the culture of the grape, of which we are unable to say more than that the author's judgment on the subject is sober, and that we fear the miscarriage of experiments will allow it to continue sober.

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ARTICLE 2.

*The American New Dispensatory; containing, General Principles of Pharmaceutick Chemistry, Pharmaceutick operations, &c. &c. with an Appendix. By James Thacher, A. A. et M. M. S.* Boston; printed and published by T. B. Wait & Co. 1810. 1 vol. 8vo. pp. 530.

MATERIA Medica and Pharmacy, like the sciences on which they are founded, are progressive. The researches made by philosophers into the collateral branches of medicine, particularly those of botany and chemisty, have rendered successive changes in nomenclature, not only expedient, but absolutely necessary; and the discoveries, which have flowed from these investigations, have detected so many errours in the language, and added such a multitude of new articles to the materia medica, that one pharmacopoeia rises only to be succeeded by another.

A Dispensatory is a necessary accompaniment of a Pharmacopoeia; its object is to describe the physical, chemical and medicinal properties of the substances employed by the physician, to explain the nature of the reciprocal changes which result from their combinations, and to afford a view of the instruments by which these changes are effected. The United States have produced but two works of this kind; and

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the Dispensatory of Dr. Thacher is the first, of which New-England is able to boast. The circumstances, which led to its publication, may be found in the difficulty, with which European medical works are obtained, and their limited circulation in this country; in the successive variations in nomenclature, by a knowledge of which the writings and prescriptions of modern authors can alone be understood; and in the numerous discoveries of indigenous productions, whose activity on the human system deserves a record on the catalogue of every judicious Pharmacopoeia.

It is well known, that the recent editions of medical works, or of works on the collateral branches of medicine, circulate with great slowness in this portion of the United States, and the rapidity with which these succeed each other is such, that the physician, who is about to purchase, is often deterred by the report of an improved edition. Those, on the contrary, who are already in possession of a work, are unable or unwilling to risk the purchase of a subsequent publication, in which there is a chance of obtaining for their money only a cleaner type, a purer paper, and a more highly polished calf-skin. The facility of obtaining foreign books diminishes in proportion to the distance from our seaports; and the impossibility of consulting libraries and medical catalogues converts into an irremediable misfortune what, in fact, to the young and enterprising, was at first an inconsiderable obstacle. Hence, as the means of becoming acquainted with the characters of modern authors are remote, or are not readily to be obtained, it is easy to predict that the works themselves cannot be more familiar.

The frequent changes in the names of the substances, which constitute the weapons of the physician, is another argument in favour of this work; for he, who is ignorant of these alterations, may chance to wound his friend with the instrument, which was directed against his enemy. The terms meant to designate the different articles of the materia medica fluctuate with the variations in the nomenclature of the physical sciences. Each discovery of the chemist alters an old appellation, or introduces a new one into the vocabulary of the physician; and the bulk of a Dispensatory has increased, to speak a little hyperbolically, almost with the herbarium of the botanist. The fastidious delicacy, the scientifick refinement, or the scholastick pedantry of the modern school, has led them to introduce into medicine the language of these sci-

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ences ; the Pharmacopoeiae and Dispensatories of our day may rival the precision of the chemist and the botanist, and the recent alterations in the nomenclature of these branches may be studied, with almost equal facility, in a description of the Materia Medica of the physician, as in the works of Linnaeus and Murray.

Another and perhaps a more important reason in favour of a Dispensatory for New England, is the obvious advantage resulting from a knowledge of the productions of our own soil, and the uses to which, from practical experience, they may be applied. The territory of the United States, comprehending almost every variety of climate and of soil, is capable of affording a catalogue of indigenous articles, sufficient alone for the formation of an American Materia Medica of no ordinary size. The medicinal properties of our plants are daily unfolding ; accidental discoveries and experimental observations are continually enlarging our knowledge of the resources of our own country ; the researches of medical practitioners have already demonstrated the properties and decided on the reputation of many of these articles, and perhaps we shall not be considered too sanguine in anticipating the time, when our foreign importations of medicines shall be reduced to the few, whose culture demands the uniform heats of the equator, or the intense temperatures of the torrid zone.

It may perhaps be thought, that the Pharmacopoeia of the Medical Society of this state has rendered the publication of this Dispensatory unnecessary ; that the Society, in that work, has done sufficient toward the introduction of the modern alterations in the nomenclature and in the articles of the Materia Medica ; and that, by the adoption of this as a standard, the physician will require no other rule for the prescription, and the respectable body of apothecaries no other guide to the composition of medicines. But, from the nature of a a Pharmacopoeia, its range is necessarily limited ; the articles of the Materia Medica, and their various combinations with each other, with a view to their medical administration, are the only objects of a work of this kind. We do not look into a Pharmacopoeia for the natural history of these substances, we do not expect a detailed account of their chemical relations, nor do we anticipate even an investigation of their medicinal properties. Hence the sphere of its utility is confined to a narrow space ; and that natural and laudable curio-



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sity to become acquainted with the instruments with which he operates is denied to the rational physician, who has not sufficient leisure, nor a favourable opportunity to investigate these subjects, diffused as they are through extensive volumes on chemistry and natural history. The Dispensatory therefore is an useful accompaniment to the Pharmacopoeia of the Medical Society; and while the author adheres with little deviation to its formulae and nomenclature, he dilates, in conformity with the established modes of forming similar works, on those subjects which are necessarily rejected by the latter.

Having premised these observations, we shall now proceed to the examination of this work. The Dispensatory of Dr. Thacher is a judicious compilation from Murray's Materia Medica, Barton's Collections and the voluminous works of Duncan and Coxe.

"European Dispensatories," says Dr. Thacher in his preface, "it will be conceded, are not well suited to the views and purposes of American physicians; they still retain in their catalogues many antiquated substances and pharmaceutical preparations, whose medicinal powers are found by experience to be too trivial to entitle them to consideration, while some valuable remedies employed in this country have not been introduced."

The object of the author, therefore, appears to have been, to compress the substance of foreign works into a smaller space, and thus to make room for those indigenous productions, whose character has been sufficiently established by observation and experience to demand a conspicuous place in an American Dispensatory. Some judgment was to be exercised in the selection of articles of real utility from such a mass of materials; and in order to reduce the bulk of his work, the author has denied admittance to nearly an hundred articles, which enlarge the catalogue, without adding much to the value of the Materia Medica, and the compositions of the Scottish and Pennsylvanian Dispensatories.

Another circumstance, which we consider no small improvement of this work, is the unity of the nomenclature and pharmaceutical preparations. The authors, both of the Edinburgh and former American Dispensatories, having no fixed standard, no individual Pharmacopoeia, by which their works might be regulated, were under the necessity of augmenting their size by the insertion of the corresponding formulae of the colleges of London, Edinburgh and Dublin. This was

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indispensable, because these preparations, though not differing much in name, vary essentially in strength and composition; and even in this country some physicians have been accustomed, till lately, to designate which *college* the apothecary was to follow in the composition of his medicine. This uncertainty has been avoided by the author in consequence of the adoption of the Pharmacopoeia of the Massachusetts Medical Society as a standard; and thus two advantages have been gained; the bulk of his work has been diminished, and at the same time more precision and uniformity have been introed into the preparation of the officinal compounds.

In the description of the physical qualities of medicinal plants, it is not essential to the physician, that he should be acquainted with the convenient, though arbitrary arrangements of the botanist. If he know the scientifick name attached to the species employed in medicine, it may be pleasing, but it is not indispensable, that he should be able to trace it from sub-species, through all its gradations of species, genera, and orders, up to classes. The proper place for the acquisition of such knowledge is in the various elementary works on that science. We think, therefore, that Dr. Thacher has judiciously rejected these artificial characters, which diffuse an air of pedantry over a Dispensary, and has simply given the correct botanical name of the species or sub-species used in the practice of medicine.

But though we wish to give Dr. Thacher all the credit which he deserves for the alterations he has made in the voluminous Dispensary of Duncan, still we must so far qualify our praise as to observe, that we should have been glad to have seen such articles as *Acipenser*, *Allium Sepa*, *Cucumis Colocynthis*, *Momordica Elaterium*, *Pterocarpus Draco*, *Wintera Aromatica*, and some others, enriching the pages of his work. With respect to the important article *Colocynth*, we must believe, that its omission was the result of accident, for although we look in vain for an account of its physical and chemical properties in the Materia Medica, and for its name in the index, we find it entering into the composition of some articles in the third division of the work.

We have also observed that numerous alterations are made by Dr. Thacher, from the Edinburgh Dispensatory, in that division of his book, in which are comprehended the formulae of compound medicines, and we are not disposed to dispute

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the necessity of omitting such articles as *Sal Succini*, *Kermes Mineral*, *Oleum Vini*, *Oleum Animale*, and *Millepedes Praeparata*. But there are others, whose characters are more positive, and whose powers have been established by long experience, the propriety of whose omission is more questionable; and we think that the *Solutio Sulph. Zinci cum Camphore*, *Aq. Alum. Comp.* *Syr. Allii Sativae*, *Syr. Acid. Acetic.* and some others, though they may enlarge the bulk, will also add to the usefulness of any Dispensatory. It is but justice however to the labours of Dr. Thacher, to remark, that the number of those articles, which might have been inserted, bears but a small proportion to the mass of inert matter rejected; and, perhaps, in these days of bookmaking an author may succeed better by being too concise rather than too diffuse.

On comparing the American New Dispensatory with the Massachusetts Pharmacopoeia, we observe that twenty-two articles of the Materia Medica of the latter are omitted in the former.* We know not what our country brethren may think of the rejection of such articles as *Acorus Calamus*, *Anethum faeniculum*, *Apium Petroselinum*, *Coriandrum Sativum*, *Ruta Graveolens* and *Origanum Majorana*, plants which may claim prescriptive right to insertion into the Materia Medica of any Dispensatory; for ourselves, we confess we should not have been sorry to have recognized the countenances of SOME of our old friends in a corner of the work, where they might have raised their hoary heads without intruding on their more modern and fashionable neighbours.

The merit, however, of a American New Dispensatory must ultimately be determined by the number and importance of those articles, which have not been introduced into European works, but which, on account of the facility of procuring them in this country, and the positive qualities they have been found, by experience, to exhibit in the practice of American physicians, require to be more fully investigated and more generally employed. The attention of the faculty is now di-

* Acorus Calamus, Amomum Zedoaria, Anethum faeniculum, Angelica Archangelica, Anthemis Pyrethrum, Apium Petroselinum, Arnica Montana, Colchicum Autumnale, Coriandrum Sativum, Cucumis Colocynthis, Delphinium Staphisagria, Laurus Nobilis, Menyanthes Trifoliata, Momordica Elaterium, Origanum Majorana, Pistacea Lentiscus, Ptero-carpus Draco, Ptero-carpus Santalinus, Ruta Graveolens, Sagapenum, Sus Scrofae, Tanacetum Vulgare.

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rected to our indigenous productions ; and the labours of Dr. Barton, of Philadelphia, while they do honour to the author of the "Collections towards a Materia Medica of the United States," will, we hope, excite a laudable emulation, and diffuse more widely that knowldege of the efficacy of our domestick medicines, which is now confined to the individuals by whom they have been discovered. The time allowed to Dr. Coxe to prepare his Dispensatory was so limited, that he has done little more than to give a different view of the work of Dr. Duncan, with the addition of such new matter as was afforded by the collections, at that period not very extensive. The virtues of many of our indigenous productions have been since demonstrated by experience ; some of them have been incorporated into the Massachusetts Pharmacopoeia ; and sufficient information has been obtained of others to allow of their insertion in the work of Dr. Thacher. Accordingly we find, that in the place of the articles withdrawn from the Edinburgh Dispensatory, about forty new substances, for the most part American, have been substituted, some of which are mentioned, though not described, by Dr. Duncan as having constituted articles in foreign Pharmacopoeiae.* Of this number twenty-four are not to be found in the materia medica of our Pharmacopoeia.† Dr. Thacher has also added some articles to the preparations and compositions of the above

* Arum Americanum, Arum Tryphillum, Aralia Spinosa, Asclepias Decumbens, Cornus Florida, Chaenopodium Anthelminticum, Convolvulus Panduratus, Cornus Sericea, Eupatorium Perpoliatum, Eupatorium Pilosum, Heraclium Sphondylium, Humulus Lupulus, Juniperus Virginiana, Kalmia Latifolia, Lobelia Inflata, Lytta Vittata, Lichen Islandicus, Melia Azedarach, Podophyllum Peltatum, Prinos Sylvestris, Phytolacca Decandra, Rumex Aquaticus, Rhus Vernix, Rhus Copallinum, Rhus Radicans, Rhus Glabrum, Rhus Typhinum, Secale Cereale, Spiraea Trifoliata, Statice Limonum, Sanguinaria Canadensis, Scutellaria Galericulata, Salix Latifolia, Salix Alba, Sesamum Orientale, Ulmus Americana, Xanthoriza Apiifolia, Xanthoxylum Fraxinifolia.

† Arum Americanum, Aralia Spinosa, Convolvulus Panduratus, Eupatorium Perfoliatum et Pilosum, Heraclium Sphondylium, Juniperus Virginiana, Lobelia Inflata, Prinos Verticillatus, Rhus Copallinum, Rhus Glabrum, Rhus Radicans, Rhus Typhinum, Rhus Vernix, Salix Alba, et Latifolia, Scutellaria Galericulata, Secale Cereale, Sesamum Orientale, Spiraea, Trifoliata, Statice Limonum, Ulmus Americana, Xanthoriza Apiifolia, Xanthoxylum Fraxinifolia.

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work,* and to the materia medica and officinal compounds of the Dispensatory of Dr. Coxe.†

It is undoubtedly a work of much less labour and judgment to weed the materia medica from a load of useless substances, than judiciously to select, from the multitude of articles offered for insertion, such as have had their physical properties and medicinal virtues sufficiently unfolded to merit a place in the catalogue of a standard work. In the one case, the character of the article has been established by time; the just measure of its merit has been defined by observation and practical experience; and the imaginary virtues, usually ascribed to a new medicine, have vanished before the scrutiny of those, whose reputation is involved in the action of the remedies prescribed. In the other, new articles are brought forward with strong testimonies in their favour; the credulity of the discoverer imagines *that* to be the effect of his prescription, which, perhaps, resulted from some spontaneous action in the human system; and the character of *specifick* is often confidently applied to those substances, which a more intimate acquaintance has proved, if not entirely inefficacious, at least destitute of most of those positive qualities, which were to lessen the number or obviate the danger of many of the diseases of the human species. Dr. Thacher was probably aware of these truths; for it would have been no difficult task to have augmented his Dispensatory to an indefinite size, by the insertion of a crowd of such articles, which have nothing in their favour but popular prejudice, and no other merit than the negative virtue of doing no harm. The reputation of such articles as the *Chaenopodium Anthelminticum*, *Convolvulus Panduratus*, *Cornus Florida*, *Lobelia Inflata*, *Lytta Vit-*

* Pilulae Acetatis Plumbi et Ipecacuanhae, Aqua Lythargyri Acetati, Oleum Lini cum Calce, Pulvis Aloes cum Canella, Pulv. Astrag. Tragacanth. Comp. Pil. Plummeri, Cataplasma. Aluminis et Sinapeos, Unguenta Physet. Macroceph. Sevi, Lytharg. Acetati et Sub-mur. Hydrarg et Ammoniae, Cerata Sabinae et Juniperi Virginianae.

† Arum Americanum, Heraclium Sphondylium, Lichen Islandicus, Lobelia Inflata, Eupatorium Pilosum, Juniperus Virginiana, Salix Latifolia, et Alba, Scutellaria Galericulata, Rhus Copallinum, Glabrum, Radicans, Typhinum, Secale Cereale, Sesamum Orientale, Statice Limonum, Xanthoxylum Fraxinifolia, Panacea Antimonii, Pil. Acetat. Plumbi et Ipecac. P. Astrag. Tragacanth. Comp. Unguenta, Rosarum, Aquae Rosarum, Stramonii, Sub-mur. Hydrarg. et Ammoniae, Cerata, Sabinae, Juniperi Virginianae.

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*tata*, *Melia Azedarach*, *Podophyllum Peltatum*, *Phytolacca Decandra*, *Salix Latifolia*, and *Spiraea Trifoliata*, appears to be sufficiently established to render them worthy of a place in an American Pharmacopoeia or Dispensatory ; others there are, particularly the *Secale Cereale* or *Ergot*, the *Scutellaria Galericulata*, and the *Heraclium Sphondylium*, introduced into this work, whose medicinal qualities are more doubtful ; the virtues ascribed to them are either such as we should not expect readily to find attached to any articles of the materia medica, or such as require a more extensive investigation before they can be prescribed with confidence by a cautious and intelligent physician.

We shall now subjoin a few remarks on the nomenclature of pharmacy. It has unfortunately happened, that the changes in the language of botany and chemistry have been too early introduced into the science of medicine through the media of of Pharmacopoeiae and Dispensatories. The reform in system and in terms, begun by the celebrated Linnaeus, was extended by the French to the science of chemistry, and immense advantages undoubtedly resulted from the adaptation of the language to the nature of the composition of heterogeneous bodies. If these sciences were stationary, if when once acquired, that knowledge like an acquaintance with mechanical philosophy, could remain permanently the same, and no subsequent discoveries could influence the arrangement of their parts, or modify their nomenclature, the student would obtain all the benefit to be derived from terms nearly independent of hypothesis and founded on demonstrative science. It will however be perceived by those who possess but a superficial knowledge on these subjects, that botany and chemistry are continually progressive ; that from a mere mass of insulated matter, they have advanced with unexampled rapidity towards extensive systems ; and that every detection of a preceding errour and every subsequent discovery must necessarily change the signification of an old appellation, or require the addition of a new term to their nomenclature. Such in fact has been the number of discoveries in the latter, that within a few years, it has been found necessary, in order to accommodate the language of pharmacy to recent alterations in its nomenclature, to issue one edition after another of different Pharmacoepiae and Dispensatories. When the Edinburgh College commenced the reform of pharmaceutical language in the year 1803, out of

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*two hundred and twenty* articles which composed their materia medica, they thought proper to retain only *twenty-four*, as they existed in their Pharmacoepiae of 1792; and to exhibit the rapid progress of chemical discovery, it was found expedient, in the interval between 1803, the period of the publication of their first reformed edition, and 1805, of the second improved edition, to alter no less than *thirty-two* of the titles of the different preparations; and, including the verbal corrections in the materia medica and the formulae, together with the additions and omissions, the whole number of alterations exceeds *two hundred*, all in the space of two years! *

Since that period, the science of chemistry, instead of remaining stationary, has advanced with gigantick strides; and the brilliant discoveries of Mr. Davy will probably soon render obsolete the received terms of potass, soda, lime, magnesia and barytes, and require new arrangements in that science and in pharmacy to restore to these substances their appropriate rank among the metals and metallick oxides. Hence, as the reform in the nomenclature of pharmacy and materia medica is already commenced, it is obvious that it should advance with the progress of those branches of general physicks, on which this alteration is founded, and that, if it be the determination of the faculty to introduce into their medical prescriptions all the precision of botany and chemistry, they must modify their pharmacoepiae, as often as correct changes in the language of those sciences shall render expedient. As the dispensatory of Dr. Thacher is the latest work on materia medica and pharmacy, we confidently expected that the errours of his predecessors in nomenclature would have been corrected, and that more recent variations in chemical language, resulting from more definite views of the nature of chemical action, would have been substituted in their place. But we discover some terms whose orthography is incorrect, and others which would not be admitted into a recent work on chemistry.

It has been urged as an objection to this reform in the language of pharmacy, that it may introduce confusion into the shop of the apothecary, and that frequent mistakes will probably, if not necessarily, result from a mixture of the old and new nomenclature. If however it be granted, that this change

* Bostock's Remarks on Reform of pharmaceutical nomenclature.

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is expedient, and that greater precision must ultimately follow the innovation, the force of the objection is in a great degree annihilated. In fact experience has proved, that this evil is not of such magnitude as had been apprehended; and the improbability of its ever being greater than it is at present, is strengthened by a comparison of the nature and extent of these languages. The old names of medicines were derived, either from their discoverers, or from their supposed virtues, and often from a combination of both; the new terms, on the contrary, are altogether founded on their nature and composition. Let us take, for example, the compound resulting from the combination of muriatick acid in certain proportions with one of the oxides of quicksilver. What were the old names, by which this substance was designated? Ecce signa! *Draco Mitigatus*, *Aquila Alba*, *Aquila Mitigata*, *Panchymogum Minerale Panchymogum Quercetanus*, *Manna Metallorum*, *Sublimatum Dulce*, *Mercurius Dulcis*, *Mercurius dulcis sublimatus*, *Calomelanos*. What is the language of the new nomenclature? Sub-murias Hydrargyri, in English Sub-muriate of quicksilver, terms which will probably remain unalterable.* The substance denominated in the new pharmacopoeia *Sulphate of Potash*, which, as its name imports, is a combination of the alkali with sulphuric acid, was formerly recognised by the various appellations of *Specificum Purgans*, *Nitrum Fixum*, *Arcanum duplicatum*, *Panacea Holsatica*, *Sal de duobus*, *Sal Polychrestus Glaseri*, and *Tartarum Vitriolatum*. The same views might be given of an hundred other articles of the materia medica. If therefore, as in these examples, arbitrary names have been imposed on a multitude of medicines, which are daily prescribed by physicians, what person is willing to study, and what memory can be able to retain this immense variety of

* In this example we see the mischiefs resulting from a too hasty adoption of chemical language into pharmacy. This substance, there is good reason to believe, is not a sub-muriate; but as the term has been universally adopted in medicine, and as there is another muriate, possessing much greater power over the human system, it has been thought, that if the correct name of muriate were given to the former, there would be great danger of confounding it with the latter. The unhappy consequences which would probably result from a mistake of this kind would undoubtedly more than counterbalance the advantages arising from more correct language. Hence, as we have already observed, this word will probably always retain its place in pharmaceutical works.



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absurd and abstruse terms, where no apology for their introduction can be derived from their propriety? Some inconvenience may at first be produced by this change of nomenclature, but as chemical medicines have this, at least, in their favour, that their names almost universally designate the substances of which they are composed, they may soon be acquired, and, when once learnt, will not be easily forgotten.

But it has been said, that, when the chemical composition of a substance *is* known, the appropriate title is often not only awkward, but, on account of its length, extremely inconvenient; and the article *Alum* is brought as a proof of the correctness of the observation. This substance is a compound of sulphuric acid in excess with alumina and potass or ammonia, or both potass and ammonia, hence if a physician wish to prescribe *burnt alum*, he would write in the language of the new nomenclature for the *Super-sulphas Aluminae et potassae aut ammoniae aut potassae et ammoniae exsiccatus!* This title, to be sure, would make a very formidable appearance, and would be equalled in length only by the face of the physician, who hangs over the bed-side of an expiring patient, whose life he has entrusted to the powers of this inadequate medicine. No one out of the faculty would imagine, that all this magnificence of sound was expended on so trifling a substance as Alum. We are not disposed, however, if we be allowed to make use of a strong but vulgar phrase, to wade through thick and thin, in support of this system. The judgment of a College of physicians ought undoubtedly to be exercised on the propriety of admitting such wire-drawn appellations into the vocabulary of their pharmacopoeia. The convenience of its members ought not to be sacrificed to a fastidious adherence to the correct, though inconvenient, rules of pedantick chemistry; and we therefore have observed with pleasure, that the London pharmacopoeia, though justly censurable for its incorrectness and its retrograde course in some other things, has judiciously rejected this extended name and designated the article by its simple latin name *Alumen*.* But we fear we

* We shall in this place advert to a note of Dr. Thacher on the article nitric acid, in the materia medica of his dispensatory. After observing that the discovery of the mode of fumigating with this acid by Dr. Carmichael Smyth, was rewarded by the British Parliament with a gift of five thousand pounds, Dr. T. proceeds: "It is remarkable that, while

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have already drawn too largely on the patience of our readers; and lest they should justly protest against our frequent calls, we shall take the liberty of referring all those who are interested in this subject, to the remarks of Dr. Bastock on the reform of pharmaceutical nomenclature, to be found in that valuable institution, the Boston Medical Library.

The division of this work on the preparations and compositions, is followed by an appendix containing papers on medical prescriptions, on the nature and medicinal uses of the gases, on medical electricity and galvanism, an abridgment of Dr. Currie's work on water, and on the cultivation of the poppy plant and the method of preparing opium. The work closes with tables on ancient and modern synonimes, with an useful table, "shewing the proportion of antimony, opium and quicksilver, contained in some compound medicines," and lastly with a posological and prosodial table, taken from the Massachusetts Pharmacopoeia. As these appendices are mere abstracts from foreign works on the subjects of which they treat, it will be unnecessary to prolong the review by any observations on them.

We have observed a considerable number of typographical and orthographical errours diffused through the dispensatory, which in general are of no great importance. In a note on the gases, the word minus should have been inserted before 56°; and under the head of Maranta Arundinacea, where this is said to resemble in properties Sago, Jalap and Tapioca, the word *Jalap* we presume was accidentally inserted by the author or by a mistake of the printer. It should have been

Dr. C. Smyth insists on the efficacy of the nitrous acid vapour, M. Guyton is equally positive that the suffocating fumes of the muriatick acid are the most certain destroyers of contagion. The plans both of Guyton, Morveau and Smyth, founded on the alkaline nature of contagion, are in direct opposition to the theory of Septick acid, so clearly established by Dr. Mitchell of New York, and universally received in the United States." This language is too strong. The theory of Dr. Mitchell, so far from being *clearly* established, and *universally* received, is known only to the readers of the Medical Repository, and adopted only by a few of the Tyros, who make their annual debut in medicine under his auspices. It is hardly mentioned in the recent works on chemistry. It has not, however, been invented in vain. It attracted the attention of the celebrated Davy; and the confutation of an unfounded hypothesis terminated in the discovery of the peculiar properties of one of the most wonderful substances in nature, the nitrous oxide gas.

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printed *Salop*. We now take leave of this work. We think it a valuable accompaniment to the Pharmacopoeia. We hope the respectable apothecaries, throughout the state will make it a shop-book, and thus afford to Dr. Thacher an opportunity of reaping that reward, which is due to his industry and perseverance.

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*The natural and civil history of Vermont, by Samuel Williams,* L. L. D. *member of the Meteorological Society, &c. &c. in 2 volumes. The 2d edition, corrected and much enlarged.* Burlington (Vt.) printed by Samuel Mills, 1809. pp. 1000.

THE first edition of Dr. Williams's history of Vermont we noticed, under the head of retrospective review, in our number for August last. A second has since appeared, and, from its increased bulk and the promises of its title page, we hoped that publick expectation would be fully realized. Great therefore was our disappointment, when we found, that the corrections were slight, and that the additions consisted either of a history of events, familiar to every reader, and but little connected with his subject, or of relations too insignificant to deserve notice.

The first addition is about the Canadian wars; which, as Vermont was then unknown, and as its lands did not begin to be settled until the subsequent conquest of Canada, has little connexion with his subject. The relation is taken from Belknap, Hutchinson, and other authors generally known; and Dr. W. neither controverts their facts, nor adds to their statements information from original documents. The next addition contains a history of the revolutionary war in the northern states, till the capture of Burgoyne. This, as the scene of action was occasionally in and near Vermont, might be with propriety introduced, if it were not to be found elsewhere; but as the relation is taken from common books, where a more complete view of the subject is given, it might well have been omitted.

The next and last addition of any magnitude, is a history of the state government from the year 1791 to the year 1806, in itself extremely trivial, and the interest is not increased by the manner of relation. Being principally composed of the Governours' speeches and legislative answers, it cannot

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serve to raise the character of the state. The legislature has not seldom been principally composed of persons, deficient in the requisite talents and virtues, actuated by passion and interest, and regardless of publick opinion. Dr.W. gives from the records an account of a debate upon an address to the President of the United States, in which the committee who drew it up declared it to be *unanimous*, and no reasons were listened to for striking out the word, though of 138 members, 60 were opposed to it. "After two days," says the author, "they voted to reconsider their decision, and tired at length with their own inconsistencies and debates, uncertain what they meant, and fearful of the displeasure of their constituents, after having made some small corrections they adopted the address, yeas 86, nays 59." Of course, we suppose, the long contested word was retained.

The natural history, by far the most important part of the work, remains exactly as in the former edition. The catalogue of animal and vegetable productions is not increased by a single name. Two sentences are added to the chapter upon agriculture; but nothing to inform us of the changes, and the improvements that have been made in the last 15 years, a period constituting a large portion of the political existence, and more than a quarter part of the time from the first settlement of the state; nor are we informed to what period the price of labour &c. is meant to apply, except that the additional sentences are marked 1806. Some paragraphs are added to the chapter upon literature, revenue, government, but no use is made in the chapter upon population of the census of 1800.

Upon the whole, this edition is little more than a job. Dr. Williams has enlarged his history in the easiest way, but in a way which can hardly increase his reputation. When this work first appeared, the literature of our country was in its infancy; its natural history but little known; every writer who laboured to inform the publick was favourably received, and inelegance, and errour were easily forgiven. But we have arrived at a different period of society. Our country has greatly advanced in letters; our natural productions have been more attentively studied, and one would be inexcusable for publishing the same crude notions now that might have gained him applause twenty years since.

Without further animadverting on this work, we shall notice the appendices to this edition. The first (No. 3. vol. 1st)

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is a long dissertation upon frogs found in digging two wells at Burlington in Vermont, at the depth of from 5 to 11 feet below the surface, where, from the nature of the soil, there could be no communicaion with the atmosphere. They were not torpid, but perfectly animated, and from Dr. W's account they appear to have been in the full enjoyment of all their faculties. Dr. W. was not himself present when they were discovered, but mentions a gentleman of respectable character who was, and he himself saw and dissected them. That animals occasionally remain for years in a torpid state, seems to be generally acknowledged, but that any should live in the possession of its faculties, excluded from air, light, and motion, seems scarcely credible. A remarkable circumstance is, that the same phenomenon occurs twice in the same village, within a few days, the frogs being found in two wells half a mile distant from each other. The number likewise in one well is very great, being no less than 13. Dr. W. supposes that these frogs got into that situation, either in the same state in which they were discovered, or in embryo, by means of the hollow of decayed trees, every vestige of which has been gone for ages, and were buried to that depth by the accumulation of decayed vegetables. The soil was gravel, which indeed we never before heard was formed from vegetable matter. He imagines that they derived their support and food from the earth, and that they might have continued to live in the same state as long as the earth afforded moisture and aliment. This supposes the existence of animal life without atmospherick air, and its continuance without decay, contrary to analogy and experience. The animal powers may undoubtedly be suspended, but if in action must decline and gradually wear out. If the facts really existed as they are stated, we should be presented with a phenomenon to us wholly inexplicable; but we are rather inclined to believe that it was a trick practised by the workmen upon their philosophical employer.

The next appendix is on the fascinating power of serpents. Dr. Williams, aware of the incredulity of the philosophical world upon this subject, endeavours to prepare the minds of his readers for the relation by quotations from Cotton Mather, Paul Dudley, and Professor Kalm. He then proceeds to give an account of the charming of birds, which is followed by four instances of human beings having themselves felt the fascinating power. One case was of a lady, two of boys, and one of a

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man. The persons seem generally to have attentively regarded the snake, who kept his eyes fixed upon them, till they discovered the most beautiful colours, and sometimes heard the most delightful sounds, and found themselves irresistibly attracted towards the hated reptile. What would have been the catastrophe we know not, as in every instance related the charm was broken before the destined victim reached the wily animal; yet the escape was not without pain and sickness. Dr. W. supports these relations by giving the highest character to the narrators, among whom were a physician and a clergyman, by quoting from the Phil. Trans. an account of a mouse having been charmed in Italy by a viper, and a variety of instances from Vaillant's Travels in Africa. Having fully established, as he supposes, the existence of the fascinating power, he attempts to account for it by conjecturing that the serpent operates by means of an effluvia, which he darts from his own eyes into those of the unfortunate victim, and closes his dissertation by showing the high opinion of the serpent entertained by the ancients.

Dr. Barton, in the 4th vol. of the Philadelphia Phil. Trans. has undertaken to prove the non-existence of such a power, and that, in every instance in which it has been supposed to operate, the animals said to be charmed were affected by fear for their young, endangered by the near approach of the serpent. Dr. Barton likewise proves that no disagreeable effluvia proceeds from the serpent, which is confirmed by another paper in the same volume, and that birds and other animals have been confined with them, without the least injury. Dr. B. in this paper shows that the rattle snake, of which most of these stories are related, very seldom feeds on birds, and that its fascinating power, even supposing it to exist, could be of little or no use to it, and that therefore it would be contrary to reason to suppose the snake endued with it. Much of this reasoning will not indeed apply to the fascination of human beings, which appears to us to be very similar to the fascination among the fanaticks in many parts of our country. Whether the serpent there operates by an effluvia from the eyes, we know not; but the real cause we believe to be precisely the same, viz. effect upon the imagination, which is very perceptible in all the instances related by Dr. W. Had he observed the fanaticks in Vermont, and attentively perused the famous report of Franklin and others to the king of France upon the

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subject of animal magnetism, we think, he must have observed the resemblance, and that he would have been at no loss to account for this wonderful power. Dr. W. seems to have mistaken the opinions of the ancients upon this subject. He says that "the highest degree of malice was expressed by the ancients by the phrase of a serpent that would not be charmed, that is, physically divested of his power to bite." What relation the latter clause of this sentence has to the former, we are unable to discover; but neither the passages which he quotes from scripture, nor any authority we have met with among the ancients, give the most remote hint of the doctrine of fascination, as here related. That they believed the serpent himself subject to be charmed, that is, tamed, seems much more probable. Various stories are related by them of his extreme tractability, of which there is a remarkable instance in Lucian upon the impostor Alexander, who carried on his deceptions wholly by means of the docility of a serpent. The fables, in which they were supposed to confer the power of divination, are the only ones that we remember, where they were honoured with any power over man.

The other appendices are of little consequence, except No. 13 in the 2d vol. which contains a "topographical table of the towns and counties in the state of Vermont," and includes the census of 1800. They consist principally of speeches (mostly Indian), of inscriptions on monuments to persons who died in the Canadian wars, &c. which can be inserted only to swell the volumes for the doubtful profit of the bookseller.

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ARTICLE 22.

# *NEW ENGLISH CANAAN,*

OR,

# *NEW CANAAN.*

(Continued from page 425, vol. viii.)

THIRD book is a description of the *people planted there, what remarkable accidents have happened there since they were settled, what tenents they hould, together with the practice of their churches.*

Great allowance must be made for the prejudices of a writer who hated the persons he describes, feeling sore from what he called their ill usage, and whose object was to render them odious to the parent state. In a former section of the book he had said it was "his chance to be landed in the parts of New England, where he found two sorts of people, the one Christians, the other infidels, whom he found more full of humanity than the other." When we consider him as relating the affairs of the country, we should recollect, therefore, that he was filled with resentment against the inhabitants, who on the other hand viewed him as a monster that should be chained or driven out of their territories. After giving some account of the league which the Plymouth planters made with the sachem of these dominions; he proceeds to describe the plantation of Mr. Weston's people. He tells us that when they arrived at Plymouth, they were made welcome "by the brethren, while the good cheare lasted, and the strong liquors welked," but when the provisions grew short with feasting, they hasted them away to a place called Wessaguscus, and there left them fasting.

One of the chapters of this book is the *Description of a parliament held at Wessaguscus, and the actes.* This we shall transcribe, on account of a story which has been been trumpeted about, with a view to ridicule the people of New England, and especially the fathers of Plymouth plantation, with whom it had no concern.

"Master Weston's plantation being settled at Wessaguscus, his servants, many of them, lazy persons, that would use no endeavours to



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seke the benefit of the country, some of them fell sick and died. One among the rest, an able bodied man, that ranged the woodes, to see what it would afford, lighted by accident on an Indian barne, and from thence did take a cappe full of corne. The savage owner of it finding, by the foote, some English had bin there, came to the plantation, and made complaint.

"The chief commander of the company after this called a parliament of all his people but those who were sick, and ill at ease. And wisely now, they must consult upon this huge complaint, that a privy knife, or string of beades would well have qualified, and Edward Johnson was a special judge of this business: The fact was then in repetition, construction made that it was fellony, and by the laws of England punished with death; and this in execution must be put, for an example, and likewise to appease the salvage, when straitways one arose, moved as it were with some compassion, and said that he could well gainsay the former sentence, yet hee had conceived within the compasse of his brain, an embryon, that was of special consequence to be delivered and cherished, he said, that it would most aptly serve to pacifie the salvages complaint, and save the life of one that might (if neede should be) stand them in good steade, being younge and stronge, fit for resistance against an enemy which might come unexpected for any thing they knew. The oration made was liked of every one, and hee intreated to proceede to shew the meanes how this could be performed: Sayes hee, you all agree that one must die, and one shall die; this younge man's cloaths we will take off, and put upon one, that is old and impotent, a sickly person, that cannot escape death, such is the disease on him confirmed, that die he must; put the younge man's cloaths on this man, and let the sick man be hanged in the other's steade: Amen, sayes one, and so sayes many more.

"And this had like to have proved the final sentence, and become there confirmed by act of parliament, to after ages, for a president, but that one, with a raven's voice, begun to croake and rave for revenge, and put by that conclusive motion, alledging such deceipts might be the meanes hereafter to exasperate the minds of the exasperated salvages, and that by his death, they should shew their zeal for justice, and therefore he should die; This was concluded; yet nevertheless a scruple was made; now to countermand this act, did represent itself unto their mindes, which was how they should do, to get this man's good wil. This was indeed a special obstacle, for without, they all agreed it would be dangerous for any man to attempt the execution of it, lest mischiefe should befall them every man. He was a person who in his wrath was a second Sampson, able to beat out their brains with the jaw bone of an ass. Therefore they called the man and by persuasion got him fast bound in jest, and then hanged him up hard by in good earnest, who with a weapon, and at liberty, would have put all those wise judges of the parliament to a pittiful non plus, (as it has been credibly reported) and made the chief judge of them all buckle unto him."

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This seems like romance from the pen of one who had a luxuriant fancy, rather than one desirous of communicating true intelligence. But it is a fact mentioned by grave historians as well as by Morton; and by Butler, the author of Hudibras, who might have related it to divert the merry wags of Charles's court, by telling of the saints in New England, who hung a *bed rid weaver for a useful cobler*. Mr. Hubbard tells the story as serious; or says the Plymouth people allowed there was some foundation for it. Of those who had been concerned in a theft, when the Indians insisted upon having the ringleader punished—"They hanged one who was less culpable, and not likely to live, in his stead. Others say, they deceived the Indians, and hanged up one who died of sickness or famine, a little while before." European writers have transferred the story from Weston's plantation to the Plymouth settlement, and by some to New England people at large.

Morton was prejudiced in favour of Weston's company, but was too fond of a jest, to let any thing escape him that would afford entertainment to his readers.

Our author differs from our other early historians in the account of Wollaston's company, more than in any thing else. He was interested in this business, and wished to have the truth concealed where his own character would suffer by it. He endeavoured to make others believe that all the other Plymouth settlers could allege against him and his company was, that they read the *common prayer* book, or worshipped according to the form of the church of England. By this he was more likely to gain thepoint which he wanted to carry, viz. to change the government of New England, and become himself a great man of the country.

He gives however a diverting account of the capture of the place, as well as the proceedings of the company, which excited the resentment of purer characters.

"The Separatists envying the prosperity and hope of the plantation at Ma-re Mount (which they perceived began to come forward, and to be in a good way for gaine in the beaver trade) contrived together against mine host especially (himself) who was the owner of the plantation, and made up a party against him, &c.

They set upon mine honest host, at a place called Wessaguscus, where, by accident, they found him. The inhabitants

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there were in good hope of the subversion of the plantation of Ma-re Mount, because mine host was a man that endeavoured to advance the dignity of the church of England; whom they on the contrary part would labour to vilifie, with uncivil terms; envying against the sacred book of common prayer, and mine host that used it in a laudable manner amongst his family, as a practice of piety, &c."

He goes on to relate many circumstances which we have not room to enumerate, only he says that much rejoicing was the consequence of their taking him, because they would be able to seize his plantation at Ma-re Mount. But it seems he got away from them, and in a manner which discovered his cunning as well as prowess. They followed him to his plantation, and completed their object, though according to his account it could not have been done, had not most of his men been out a hunting, and some of those who were with him. The man has a talent of telling a good story of himself.

"Now Captaine Shrimp, the first captaine of the land, as hee supposed, must doe some new act to repaire the losse, and to vindicate his reputation, who had sustained blemish, by this oversight.

"He takes with him eight persons (being the nine worthies of New Canaan) they embark with purpose against Ma-re Mount, where this monster of a man (as their phrase was) had his denne. The whole number, had not the rest been from home, being but seven, would have given Captain Shrimp (a quondam drummer) such a welcome as would have made him wish for a drum as big as Diogenes's tub, that he might creepe into it out of sight."

He says "these nine worthies came to the fort, or in his own language, the denne of this seven Hydra, as they called him, began to beet a parley, and offer quarter if he would yield. But hee, who was the son of a soldier, replied that he would not lay by these arms. They took him however, and his seven men who were to defend the place. No sooner had he set open the door, however, and issued out than Capt. Shrimpe, and the rest of the worthies stepped to him, and had him down, that they promised no violence should be offered to his person, his goods, nor to any of his household."

Thus, according to Morton, they took possesion of the place, and disposed of whatever he had.

The next chapter of this *third book* is

"*How the nine worthies sent mine host of Ma-re Mount into the enchanted castle at Plimmouth, and terrified him with the monster Briareus.*"

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It appears that they sent him to England, and he soon returned to New England, to their sorrow and mortification. He says they were much disappointed, and that his accounts of their proceedings caused them to be held in much derision; especially the songs he made about them. He produces a poem which he tells us is master Ben Johnsons.

> I sing the adventures of nine worthy Wights,
> And pity it is, I cannot call them Knights.

This poem, which is eked out to nearly a hundred lines, is succeeded by illustrations, in which are many personal reflections upon the first characters of the new settlements. Nothing need be more exceptionable and disgusting than his account of Dr. Fuller's going to Salem upon the invitation of Capt. Littleworth. To sport with distresses, and turn acts of humanity into ridicule, is a species of depravity which no effervescence of fancy can excuse.

It doth not appear that Morton was disturbed immediately upon his return to New England. He went back to England with a view of gaining some advantages for himself, and with complaints against the colony. Hutchinson quotes a letter of his to one Jeffries in New England, May 1, 1634, written in the same style with his book. From this we see the temper of the man, and his expectations of what was soon to take place. An order of the king in council had passed against New England, which was the effect of the complaints made by Gardiner, Morton and others. But their expectations were soon frustrated. So much was said by the friends of the plantation, that every thing was revoked which had been determined against them, and even a spring was given to emigration. For this the country was much indebted to the prudence of governour Winthrop, and the great interest which was connected with the Massachusetts. Otherwise, the poor pilgrims of New Plymouth, instead of having a fixed habitation, would have been scattered through the wilderness.

Morton came once more to New England in 1643. The troubles in his own country made it a place unfavourable to men of his principles and character, and his attachment was strong to the spot which appeared to him like another Canaan. He did not however, find it a place of *rest* to himself. He was called upon by the government to answer for his inimical conduct; his letters, and *this book*, which he had written against

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the country, were produced against him. He was fined 100 pounds, and nothing, says Hutchinson, but his age saved him from the whipping post. Being unable to pay the sum laid upon him, he went to Acamenticus, and died a year or two after.

The remaining chapters of the history of New Canaan, are rather satires upon the brethren of the Plymouth church, than a collection of facts to inform the reader. The author has a trick of playing upon names, which is biting with the tooth of detraction, calling one Innocence Faircloath, another Mathias Charterparty, or master Bubble; as he had taken off Dr. Noddy, and Capt. Littleworth. These might serve a ludicrous purpose, but it is a species of wit easily come at. No kind of humour was however more fashionable during the seventeenth century. The celebrated author of the Magnalia, thought he confuted all the remarks of Oldmixon upon *his* book, by giving him the name of *Old Nick's son*, which might avail more than a good argument with that generation, but would be called by this, a despicable pun.

Our author has also indulged his turn for sarcasm in describing the mode of preaching adopted by the Plymouth brethren. No man was allowed to preach with notes, but every gifted brother might speak, prophecy, &c. If a preacher had been ordained in the church of England, it was not considered; as ordination; and such an one was not allowed any privilege except he would "disclaim his former calling to the ministry, as heretical, and seek a new calling after their fantastical inventions."

How far this is true we pretend not to say; but if so, they differed from the fathers of Massachusetts, who publicly acknowledged their ordinations in England to be valid, and when hands were laid on to designate the pastor to a particular church, according to governour Winthrop, they always said it was not "to renew the ordination." It was one of the charges also against Roger Williams, that he renounced communion with the Boston church, because they did not disclaim their former ordination, and call the church of England idolatrous.

Notwithstanding the many excellences of those men who came over to New Plymouth, we must allow some blame for this kind of bigotry, and as large a share for the encouragement they gave to fanatical exhorters. Even if men have gifts, and are useful at religious conferences, they ought not to in-

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vade the pastoral office. Their talents may inspire admiration; but to feed the flock with knowledge and understanding, a man ought to be as respectable for labour, learning, sound judgment and speech, as for fluency and zeal.

There must be a stated ministry to make churches flourish. Without this, as one speaks feelingly upon the subject, "there may be *preachers* in abundance, *pastors* there can be none."

## INTELLIGENCE.

### TRANSLATION OF PARTS OF VILLERS'S COUP D'OEIL.

(Continued from page 429, vol. viii.)

### BIBLICAL LITERATURE, OF THE OLD AND NEW TESTAMENTS.

The records of our religion, that is to say the books and fragments of which the bible is composed, form an object of constant attention among protestant nations, whose criticks and learned men have used and still use in all its extent the liberty which has been allowed them, of submitting to examination these precious monuments of ages so remote, and people so different. While we leave to these writings that character of sacredness which revelation gives them, we ought not in fact the less to regard them as composed at certain times and in given circumstances. Though inspired, the *form* in which they appear is not the less the work of the hand of many, and this is enough to authorize us to examine them like other monuments of antiquity, like the fragments of Linus and Sauchoniathon. The labours of the learned men of Germany, their recent advances in this sort of critick, the connection of these researches with the subject of the oriental and most ancient mythology, in short, this whole grand subject of biblical exegesis, is worthy of the highest degree of attention from the learned men and thinkers of every country, whatever may be in other respects their religious opinions.

Notwithstanding all researches into the Hebrew writings belonging in fact to oriental literature, as those concerning the New Testament belong chiefly to Greek literature; yet it has seemed to me more convenient to unite them in one article,

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in order to render more conspicuous this particular feature of the scientifick activity of the Germans, which is connected with some strongly impressed traits of their character.

## NOTICES.

### I. OLD TESTAMENT.

1. Professor *Jahn*, of Vienna, who has already enriched the department of oriental literature with some good works, and who in 1802 published a good and useful *Arabick Chrestomathy* with an Arabick and Latin Dictionary (in which he had the aid of a learned high priest of Syria, Ant. *Aryde*) has given the world a "Biblia Hebraica" (1808) in four volumes, with various readings, &c.

2. In 1803, Mr. *Eichhorn*, of Gottingen, published the third edition in three volumes of his celebrated "Introduction to the study of the Old Testament." The first edition had appeared in 1780, and the second in 1787. Though the publication of the third precedes the period to which these notices are limited, it is necessary to mention this work, in which what may be called *la haute critique* was applied for the first time in all its purity to the whole of the books of the Old Testament. This *Introduction*, which may be strictly termed a classical work, gave a new spring to the study of the ancient Hebrew records, and gave rise on many subjects to a learned and useful discussion. We shall now mention the principal antagonists of Mr. *Eichhorn*.

3. One is Mr. *Vater*, of whom we have already spoken. He has published a very profound and solid commentary on the *Pentateuch*, of which the third and last volume appeared in 1805. He then announces some opinions different from Mr. *Eichhorn's* on the five books attributed to Moses. The third volume, in particular, contains a remarkable dissertation, which occupies more than 300 pages, *on the origin of the Pentateuch*. Mr. *Vater* then employs all the force and perspicacity of his critical powers, to show that the different books of this collection are composed of fragments which were never made to be united in the same work. One of the journalists, who have given accounts of this commentary, has remarked that Mr. *Vater* has fulfilled the wish and the conditions of the celebrated Richard *Simon*, who, after speaking (in his Histoire Crit. de V. T. L. i. ch. 6) of *Abarbanel* and of his critique of some of the sacred books, adds ; "Il n' y a qu' à ap-

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pliquer au Pentateuque les mêmes raisons que cet auteur employe pour prouver, que les livres qui portent les noms de Josue et de Solomon ne sont point d'eux, et l'on sera convaincu, que le Pentateuque ne peut être tout-à-fait de Moyse."

3. The second antagonist worthy to support opinions different from Mr. *Eichhorn's* is Professor *De Wette* of Heidelberg. He is publishing, in successive volumes, "Fragments on the study of the Old Testament," at Halle; an excellent collection, the continuation of which is much to be desired. The first volume is enriched with a preface from the celebrated professor *Griesbach* at Jena. It contains a "critical essay on the authenticity of the books of *Chronicles*, with considerations on the history of the books and legislation of Moses." This essay is intended to accompany the learned researches of M. *Vater* on the Pentateuch.—A still more important work, the first volume of which Mr. *De Wette* published in 1807, is his "Critique on the history of the Israelites." The author there subjects the books of the Pentateuch to a luminous and powerful test; he denies them the character of purely historical works, and regards them as the Epopee, or Epick of the Jewish theocracy. In these investigations, Mr. *De Wette* is powerfully assisted by the labours of his predecessors *Vater*, *Ilgen*, and *Eichhorn* himself him.—It is impossible to praise too much a new piece by the same author, inserted in the last number of the *Studies* of Mess. *Daub* and *Creutzer*, and which is entitled, "A Fragment on the particular character of Hebraism." This piece is as remarkable for the elevated thoughts, as for the solid erudition which it discovers.—Finally, in concert with professor *Augusti* of Jena, (to whom oriental literature has various important obligations, of which we cannot speak here because they are of too old a date) Mr. *De Wette* announces a complete translation of the Bible, of which we cannot but form good hopes, after the principles which have guided his labours.

3. The Exegetes of Germany have long discovered their partiality to the book of *Job*, that precious fragment of very ancient Arabick or Chaldaick literature. The late *Michaëlis*, *Mr. Schnurrer* (correspondent of the class) Mess. *Hufnagel*, *Dathe*, *Eichhorn*, *Stuhlmann*, (minister of Hamburg, 1804) have given translations, explications and commentaries of this canonical book. In 1806 Mr. *Rosenmuller*, the son, published at Leipsick a Latin translation of it with very important notes.



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(He had before published a similar work on the *Psalms* in three volumes 8vo. and he proposes to go through the whole of the Old Testament in the same manner.) To return to the book of Job, Mr. *Pareau*, professor of theology and oriental literature at Harderwyk, announces a critical edition. He has published at *Deventer*, 1807, an 8vo. volume as a specimen of his labours, entitled, "Commentatio de immortalitatis ac vitae futurae notitiis, ab antiquissimo Jobi scriptore."—It is in the 27th chapter that Mr. *Pareau* finds indications of the doctrine of a future life; a doctrine which has been rather commonly supposed to be unnoticed by the author of this book. Mr. *Pareau* brings together on this subject all that antiquity has transmitted to us of the different opinions of the eastern nations on this important point of religious doctrine. (I have given this notice of Mr. *Pareau's* work, though I had determined not to mention the labours of the learned of Holland, which merit a separate consideration, as well on account of their number, as of the different spirit by which they are directed.)

6. "*Salomonis* regis et sapientis quae supersunt, ejusque esse perhibentur, omnia ex Ebraeo Latinè vertit, notasque, ubi opus esse visum est, adjecit J. Fr. *Schelling*." (One vol. 8vo. Stutg. 1806.) The author was led to this work by being charged with a commission to translate into the vulgar tongue the books of Proverbs and Ecclesiastes, for the use of the churches in the kingdom of Wirtemberg. It is a valuable supplement to the labours of *Schultens*, *Michaelis*, *Eichhorn*, *Griesinger*, *Dathe* and others, on the books which pass under the name of Solomon.

7. Libri *Jesu Siracidae*, Graece: ad fidem codicum et versionum emendatus, et perpetuâ annotatione illustratus à Car. Gottl. *Bretschneider*." (1806,—Ratisbon, a large vol. 8vo.) This work of a young and learned professor of the university of Wirtemberg, is, without contradiction, the best which has yet appeared on the book of *Ecclesiasticus*. The commentary is in an excellent style of criticism. Mr. *Bretschneider* promises a similar one on the book of *Wisdom*. He had before given a brilliant proof of his talents in this branch, by his "Lexici in Interpretes Graecos V. T. maxime scriptores apocryphos, Spicilegium. Post *Bielium* et *Schleusnerum*," which appeared at Leipsick, 1805.

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As Mr. *Bretschneider* is exercising his critique on the books called the *Apocrypha*, it is proper to mention here, that in 1804 Mr. *Augusti* published a good critical edition of the Apocrypha.—"Libri V. T. Apocryphi. Textum Graecum recognovit, et variarum lectionum delectum adjecit J. C. W. *Augusti* Lit. orient. prof." Leips. 8vo. 1804.

8. Professor *Justi*, of Marburg, who published about six years ago some very acute "Considerations on the national songs of the Hebrews," promises, for 1809, an "Anthology of ancient Hebrew poetry, during its different periods." Every morceau will be given in the original, with a metrical translation, and notes historical and explanatory.

9. "Essay towards a history of the Jews in China, accompanied with interesting details respecting their sacred books in the synagogue of Kai-fong-fu, by Mr. de *Murr*, correspondent of the class. Halle, 1806." The notice of the Jesuit *Koegler* on the bibles of the Chinese Jews, is to be found in this book of Mr. de *Murr*, with the remarks of *Sacy*, and *Tychsen* of Rostock.

10. "Information about Asia, for the friends of biblical antiquities, of history, and oriental literature; by Dr. Ar. Th. *Hartmann*." Oldenburg. 2 vols. 8vo. 1806 and 7. Very learned and curious researches, on the first chapters of Genesis in particular, and the original abode of the human race. The author has admitted much controversy in his work, because he has undertaken to refute the hypotheses of *Hasse* and of *Buttmann* on the latter subject.—Mr. *Hartmann*, professor at the Oldenburg Lycaeum, has rendered frequent services to biblical and oriental literature.

11. "On the system of *Emanation* and of *Pantheism* in the most remote antiquity among the Orientals, and the writers of the Old and New Testaments. Erfurt 1806. Essay of a learned and intelligent man, which casts much light on several points of the oriental, greek, and mosaick philosophy. The author, who remains anonymous, promises a complete body of researches into the *theoretick philosophy* of the sacred writers.

12. The theological faculty of the university of Gottingen, proposed in 1802, for the subject of its annual prize, an examination of *Gnosticism*, in the Old and New Testament, and in the apocryphal books, and the relation which might exist between it and the opinions of the Gnostics of the first and

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second age of the church. Dr. *Horn*, now professor of theology at Dorpat, obtained the prize. His memoir, written in Latin, was full of learning, and of fine and new views; and suggests some bold notions. Since that time, the author has published it in German, remodelled and augmented to make three volumes, the first of which only has appeared (Hanov. 1805) entitled, "On the Gnosticism of the Bible, or a pragmatical exposition of the religious philosophy of the east, to promote the understanding of the Sacred Scriptures." This work, the two remaining volumes of which are earnestly desired, throws much light on the origin of the ancient philosophical and religious doctrines of the East, especially in Judaea, Persia and India.

13. Finally; we must mention two works which illustrate biblical antiquities, "The history of the Hebrew nation," by Mr. *G. L. Bauer*; and the "Anthropology of the bible," by the learned Catholick theologian Mr. *Oberthur* of Wurtzburg. (2d vol. 1808, 3d 1809, at Munster.)

## TO THE PUBLICK.

The Massachusetts Historical Society, by the publication of the tenth volume of their collections, have completed a series of documents, not less interesting to the curious, than important to the historian. By multiplying and diffusing, and thereby preserving these valuable materials, they have accomplished, thus far, one of the principal purposes of their association. And although they cannot boast of having excited any general interest in the local and statistical history of our country, yet their volumes abound with proofs that, under the auspices of their institution, individual attempts have been fostered, and stimulated to many honourable and useful exertions, in these branches of historical science. The origin and progress of various towns and sections of our country have been ascertained and illustrated. The character and conduct of the first settlers, and their immediate descendants, have been made the subjects of minute and learned investigation. Much light has been thrown on the language and usages of the savage aboriginals, and on the policy and the prowess, by which they were either conciliated, or subdued. Considerable advances also have been made in exploring the civil and ecclesiastical institutions of our ancestors. The whole series

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has been furnished with a chronological table, and with most complete general indexes, compiled with minute accuracy and singular exactness, which facilitate casual inquiry and particular research.

In reviewing their works, and recalling to recollection the circumstances, under which they have been prosecuted, the Society have reason to rejoice in the degree of their success, rather than to lament, that they have not been enabled to realize all their anticipations. It cannot be expected, in a country, comparatively new, where opportunities for literary leisure are few, and men's thoughts, necessarily occupied, chiefly, by the concerns of active live, that any very general, or lively, interest can be excited, concerning the events of early and distant periods of national history. Accordingly the labours of the Historical Society have received but little attention, or encouragement, beyond the circle of the immediate friends of the institution. The expense of publication has been defrayed, almost wholly, by the contribution of individual members; many of whom, from the nature of the institution, have been necessarily selected from *a profession*, much more distinguished for learning, piety, and zeal, in every good work, than for pecuniary rewards, or possessions.

Under the embarrassments and discouragements, with which they have, for eighteen years, been obliged to struggle, the Society have persevered, supported by a consciousness of the importance of their objects, and a certainty that the time would not be distant, when their value would be justly appreciated by their countrymen. That time, they flatter themselves, is already commencing. They find that their works have become objects of research, and demand, in various parts of the union; that a deficiency of the early volumes makes complete sets almost impossible to be procured. Their original value is, of consequence, greatly augmented, and even at an increased price they are rarely to be obtained.

These circumstances have suggested to the Society, the expediency of making the following statement and proposals to the publick, and thereby offering an opportunity, which will, probably, never occur again, to such private gentlemen, publick and town library-societies and literary institutions, as wish to possess a complete copy of their publications, to obtain it, at the present publishing price of the single volumes.

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The Society have on hand, a sufficient number of the last volumes of their works to enable them, by the republication of some of the earliest, to furnish one hundred entire sets. It is, therefore, their intention to republish the deficient volumes, if subscribers enough shall appear for that number of sets. For this purpose they propose the following conditions:

1. Each subscriber shall receive one complete set, consisting of ten volumes, in boards, payable as the several volumes shall be delivered, at one dollar and fifty cents the volume, or fifteen dollars the set.

2. Any subscriber, who has detached volumes may have his set completed by subscribing for the particular numbers wanting, at the same price.

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From the London Monthly Magazine.

## NATIONAL INSTITUTE.

REPORT on the Progress of the Sciences from the Epoch of the French Revolution (1789) to the Year 1808, made by a Commission of the Institute of France, by order of the Emperour Napoleon.

His Majesty being in his Council of State,* a deputation from the class of History and Ancient Literature of the Institute, composed of Messrs. Levesque, President; Boissy-d'Anglas, Vice-President; Dacier, Perpetual Secretary; Sylvestre de Sacy, Visconti, Pastoret, Gosselin, Degerando, Brial, Sainte-Croix, Dutheil, Ameilhon, being presented by the Minister of the Home Department, and admitted to the bar of the Council, the President spoke as follows:

SIRE,

All the sciences with which the class of history and ancient literature of the Institute is occupied, and of which it has the honour of presenting to your Imperial Majesty the actual state, have one common centre: all concur in preparing their materials and their modes of proceeding; all have made a gradual progress, and criticism which throws a light upon them all, is in some measure, a science of our time.

Modern history, which originated in France nearly at the same time with the monarchy, cultivated in France during ages in which it was silent in every other country, either bore

* Sitting of Saturday, the 20th of February, 1808.

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away the palm, or gloriously contended for it, in the ages of learning. Reduced to a temporary silence, while publick confusion stifled its voice, it appeared at one time likely to be buried under the ruins of all social institutions. It is to your Majesty that it owes its regeneration.

M. Dacier then read the following report.

It is not with literature, sire, as with the accurate and the natural sciences, the real state of which may at every instant be known, and their progress calculated; the state of literature can only be estimated by the works it produces. If they be good, literature supports itself; if but middling or bad, literature either declines or retrogrades: if they excel, it advances. Thus the report which the class presents to your Majesty, is and can be only the result of the examination which it has made of the works published in Europe since the year 1789, with a statement of the most effectual means of maintaining or encouraging each of the branches composing what is denominated ancient literature; a literature which is the primitive and everlasting model of taste, if the grand and beautiful in letters, as the monuments of ancient sculpture and architecture will ever be models in all the arts of design.

This labour, which would have required a longer space of time to be prepared and executed in a manner worthy of the subject, and, if it were possible, of the hero who has ordered it, includes, under the general titles of philology, antiquities, history, oriental languages and literature, ancient geography, almost the whole circle of letters, with an indication of the efforts made within the last twenty years by French and foreign literati, to make some additions to the immense and magnificent edifice of human knowledge. The class has thought fit to join to their report, a view relative to legislation and philosophy, in order to discharge a portion of the debt of the class of moral and political sciences, to which it has in part succeeded.

Your majesty will see, that notwithstanding the political troubles which have agitated France, it has not hitherto remained behind-hand in any branch of literature; but it is with pain that we are obliged to state to you that several of its parts are threatened with a speedy and nearly total annihilation. Philology, which is the basis of all sound literature, and that on which rests the certainty of history, and the knowledge of what is past, which has shed so much lustre on the academy

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of belles lettres, scarcely finds any cultivators. The learned men, whose labours still fertilize its domain, for the most part the remains of a generation about to disappear, see rising about them but a small number of persons capable of replacing them. By pointing out the evil to your majesty, we are assured that your powerful hand will apply the proper remedy.

Nevertheless, sire, these learned men, the faithful guardians of the precious deposit of acquired knowledge, and of the temple consecrated by the present time, to the times past and to come, appear to redouble their zeal and energy in proportion as their number diminishes, and as they approach nearer the end of their career. Of this an unquestionable testimony is given by four volumes of the posthumous memoirs of the academy of belles lettres, which will shortly appear, and to which they have greatly contributed, as well as by the two volumes of the memoirs of our class, which have already begun to be printed at the imperial presses, agreeably to a decree of your majesty; and these we do not deem unworthy of forming a continuation of the valuable collection of the works of that illustrious academy. This testimony, may, if necessary, be confirmed by the important translation of Herodotus, the father of history, become in our language a treasure of knowledge as various as it is profound and uncommon; by the critical examination of the historians of Alexander the Great; by the translation of Eschylus, the most difficult of the Greek tragick poets; works eminently philological and critical: and by a multitude of others, all extremely commendable, and which we refer to in our report.

The language of monuments and inscriptions, that department of Latin literature which is to transmit to posterity, in a manner at once simple, noble, and concise, the events of the present time, has lately been reduced to more certain rules, and recalled to the imitation of the most excellent models.

The science of antiquities has made very considerable progress, which is in a great measure due to France. The study of monuments has shed unexpected light on that of philology and history, and has in return drawn from them that solid and enlightened criticism, by means of which the science of medals has, within our time, been reduced to a regular system. The Greek and Latin paleographies have attained a degree of perfection unknown to our predecessors. Archaeology, which elucidates monuments, has renounced its chimeras, and is be-

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come the depositary, or the faithful interpreter of the manners, customs, rites, events, and arts of antiquity. The admirable remains of ancient sculpture which your majesty has already caused to be removed, and is still about to have removed, from the banks of the Tiber to your new Rome, will enhance the importance of the science of antiquities, and more and more facilitate its progress. Ancient iconography revived by one of your looks, will place before our eyes the images too long neglected, of the great men of antiquity, your ancestors in glory, and whose sublime and immortal inheritance you have been able to conquer and extend.

Oriental literature, which was before so much indebted to France, far from being neglected, has been enriched by some discoveries, and a considerable number of useful works. A new school established for teaching the principal living languages of the east, the possession of a multitude of different oriental types, which places the imperial presses at the head of the first typographical establishments in Europe; a new professorship of Persian, created by your majesty at the college of France; are distinguished favours conferred on this branch of literature, and certain pledges of its future progress: but what chiefly ensures its advancement, is that your Majesty has resolved that it should be admitted to contend for the great decenorial prizes instituted by your munificence. It were to be wished that literature might also be indebted to you for editions of the best oriental writers, in order to render accessible to the studious youth, the sources of that literature which could hitherto have been approached but by very few.

Among the essential characters of true philosophy, as taught by Socrates, and the wise men of all ages, we have sought the rule necessary to appreciate the merit of the labours of which this science is the object, and we have had the good fortune to find, in different countries, writers who preserved it in all its purity, and rendered it productive; who have pointed out some improvements in doctrines conducive to sound morality, improvements which console us for the deviations imputed to philosophy, but which philosophy disavows. We have attempted to exhibit a view of the revolutions which it has experienced in Germany, and to present an abstract of the services rendered to it by the Scottish school.

France has furnished us with two principal results: the light thrown on the analysis of the ideas and faculties of man,



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and the history of philosophy, a history of which our literature was hitherto in want.

If the progress made in the different sciences within the last twenty years, be in a great measure due to the many distinguished men in the science of legislation whom France possesses; it is nearly all to be ascribed to the knowledge, to the active foresight, the wisdom, and the unshaken resolution of government.

The Napoleon code, so worthy of its great name, has been given to France, and offered as a model to Europe; schools have been formed, where great numbers of pupils receive useful lessons; a code of civil proceedings, and a commercial code have been published; a new criminal code is now preparing, and promises to France new benefits. Nevertheless, our civilians have never ceased labouring for the improvement of legislation, and some have very usefully seconded the profound views of the supreme head of the empire. Even at the time when the disorder of our laws was at once the cause and the effect of our publick misfortunes, foreigners sought amongst the works previously published by Frenchmen, principles capable of improving legislation; and Germany, so abundant in learned civilians, was not afraid to set the example, and to translate our books, for the purpose of enriching the legislative works ordered by its princes. Our codes have suddenly given rise to an infinite number of commentaries, some of which may not be unworthy of the approbation of well-informed men. The rights of nature, and the laws of nations, have likewise been cultivated, and some elementary works have been added, in order to facilitate the study of them. The grand principles of legislation and publick morals have been discussed in their necessary relations to social order, as well as to the closest bonds of the family and community.

In Germany, as well as in England, and in Italy, several treatises have been published on different branches of legislation; some, though few in number, have embraced the whole of it. The civil and political laws of the Romans have been the especial object of various works published in the same countries, and particularly in France, where, a short time before the revolution, appeared some publications on the laws given by Moses, Zoroaster, Confucius, to the Hebrews, Persians, Chinese; and on those which Mahomet afterwards

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gave to the Arabs. France has also diffused new light on the federal governments of Greece, so that no part of the science of laws, ancient or modern, has been neglected ; and as soon as it was permitted to renew the connexion between legislation and those fundamental principles, from which it never deviates without danger to the repose and happiness of nations, the study was resumed with an ardour which daily promises new success.

Since the death of d'Anville, whose labours nearly fix the state of ancient geography, at the time which we are now considering, several works published in different countries, particularly in France, contributed to its improvement. The opinions of the principal geographers of the school of Alexandria, and the whole system of geography of the Greeks, have been rescued from oblivion, and the kind of annihilation to which they appeared condemned during fifteen centuries. The developement of this system, by giving rise to new ideas, has afforded abundant means of extending this species of knowledge so necessary to history, as it serves to determine the situation of the places, and to circumscribe, with precision, the countries which were the scenes of memorable events. A great number of the difficulties and uncertainties which obscured the greater part of geographical discussions, have already been removed ; and this science, so long conjectural, may henceforward aspire to a rank among the accurate sciences.

Several travels through Europe, Asia, and Africa, undertaken for the purpose of visiting countries better known to the ancients than they were in our time, have also contributed to extend the sphere of our knowledge of ancient geography. The glorious expedition of your majesty to Egypt, in particular, has made us acquainted with that land of prodigies, which always revives the most astonishing recollections ; and our geographers will soon connect with the new map, which they anxiously expect, all the knowledge transmitted to us by antiquity respecting that classick country.

Several parts of Greece, and the environs of the Bosphorus, have been surveyed with the greatest care, within about twenty years. This great operation will give a new interest to, and throw new light on, the ancient description of those shores, the celebrity of which has been increasing during thirty centuries.

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Piedmont, the Alps, a great part of Italy, now better known than formerly, have presented numerous discoveries to those geographers who have occupied themselves with the state of the country while under the domination of the Romans.

The western coasts of a portion of Africa, and the geography of India, rectified in many points, have made known to us the principal places visited by ancient navigators, who resorted to those remote regions for commercial purposes.

Ancient geography has made some progress : the translation of Strabo, ordered by your majesty, and the zeal of those who cultivate that science, are pledges of its future advances.

History, the great instructress of mankind, as Cicero calls it, has perhaps been cultivated by no nation so much as by ours ; and none has produced so great a number of historians worthy of being quoted. To find the first link of the long chain formed by them, we must go back nearly to the origin of the monarchy, as far as Gregory of Tours, who wrote under the grandsons of Clovis ; and the last link includes the present time. Italy is indebted to a Frenchman for the first history of Rome written by a modern ; it was likewise a Frenchman who first acquainted the English with their own history. The epoch fixed by your majesty, was gloriously prepared and opened in France by a history of the private life of the Greeks, of their manners, their learning, their opinions, their philosophy ; which has been translated into all languages, and read throughout all Europe : but France was soon compelled to relinquish the hope of reaping the produce of the soil which she had so long and so successfully cultivated. History, which is no longer herself when she ceases to be free, was, during many years, reduced to silence ; and how could she have raised her voice, when liberty was repressed in the name of liberty ? She withdrew into neighbouring countries : she inspired Muller ; she inspired Mitford ; and lent her pen to writers previously accustomed to handle it, and who have employed it to advantage.

However, some men of letters in France continued in solitude and silence their studies and their labours ; and as soon as circumstances permitted, there appeared in the collections of the Institute, a considerable number of notices of manuscripts and memoirs relative to our history of the middle age,

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and to diplomacy. The fourteenth volume of the Collection of the Historians of France, has been published by the order, and under the auspices, of government; the fifteenth is in the press, as well as the fifteenth volume of the Collection of the Ordinances of the Kings of the third French Dynasty. Other works of the same kind have been suspended, and yet wait, it is true, for continuators; and we must confess to your majesty, though with great regret, that we have no hopes that all will find them, unless one of your powerful looks should revive this species of study, by which France had rendered herself illustrious during upwards of two centuries, and which she now seems to have entirely abandoned.

The history of Russia, written by a Frenchman, has been augmented and improved in a new edition. The history of the Roman republick has been treated in a new point of view; that of the Lower Empire has been resumed, and is now completing. The history of the unsettled governments of France, and of its long misfortunes, has been written in a style, and with colours, suitable to the subject. The historical and political view of Europe, during ten years, has been delineated with as much truth as elegance and ability. The view of the revolutions of this same part of the world, lately published, is a work which it will be useful to read before the history, and to keep sight of, in reading it. The author has judiciously avoided the prolixity which some of our historians may be justly reproached with: they wish to turn all their researches to some account; whatever has cost them trouble acquires importance in their eyes. Our contemporaries must be in a state of mind more fit than their predecessors to write history. They have witnessed so many great subversions, such great calamities, such great actions, so great a man, that whatever is not truly great, will to them appear little. From all the grand objects which they have seen, they have undoubtedly learned to see grandly; and one who sees thus, will always express himself with force, dignity, and conciseness.

His majesty replied nearly in the following words:

Gentlemen, presidents, secretary, and deputies, of the third class of the Institute: I take a great interest in the prosperity of the sciences, and more particularly in the success of your labours. You may always rely on my protection.

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### MAP OF GERMANY.

THE successes of the French armies, and their long residence in Germany, have procured them an advantage which they formerly dispensed with in their victories, but of which they will not fail to avail themselves in their future military enterprizes. They have put themselves in possession of a map of Germany, surpassing all its predecessors in perfection and accuracy. Hanover was surveyed by Epaillu, *chef de bataillon*, immediately after its occupation by the corps of Mortier. In Brandenburg and Silesia, the French had two years time to collect the requisite topographical information; and it is not improbable, that the beautiful maps of several provinces, drawn up by order of the Prussian government, have fallen into their hands; as their entrance into Berlin was so sudden, that a great quantity of important papers and valuable effects could not be secreted. Saxony caused a portion of its states to be surveyed every year: at the request of the French government, the work has been for some years accelerated; and the court of Dresden has made such communications as were required. It is believed, that the same has been done by Denmark, in regard to the duchy of Holstein, and perhaps of the whole Cimbrian peninsula. The French government has caused not only the northernmost provinces of Germany to the North Sea and Baltick, but likewise the counties of Stolberg, and the duchies of Weimar, Coburg, Meinungen, Hildburghausen, &c. to be surveyed by engineers. It probably possesses fewer materials of the former circle of Franconia: but it is possible that the grand duke of Wurtzburg may have further information, to extend the topographical knowledge of those countries. Of Swabia and Upper Austria, the geographical *bureau* at Paris has a beautiful map. Bavaria has been surveyed for some time; and the map of the Tyrol is already engraved and sold at Paris. In respect to Austria alone, the materials are perhaps rather scanty, as the French have remained there too short a time to undertake extensive measurements. It is concluded, that this large and complete map will be given to the publick, from the circumstance that Swabia has already been engraved at Paris.

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# CATALOGUE,

## OF NEW PUBLICATIONS IN THE UNITED STATES.

### FOR JULY, 1810.

Sunt bona, sunt quaedam mediocria, sunt mala plura. *Mart.*

### NEW WORKS.

The history of Modern Europe, particularly France, England and Scotland; with a view of the progress of society, from the rise of those kingdoms, to the late revolutions on the continent; abridged from Russell's Modern Europe. By a lady of Massachusetts. Price one dollar. Boston; Manning and Loring.

* An Oration delivered July the 4th, 1810, at the request of the selectmen of the town of Boston; on the feelings, manners, and principles that produced American Independence. By Alexander Townsend. Boston; John Eliott.

* An Oration pronounced at Boston, on the 4th of July, 1810, before the Bunker Hill association, and in presence of the supreme executive of the commonwealth. By Daniel Waldo Lincoln, Esq. Boston; Patriot office.

The Miscellaneous Works of Eliphalet Nott, D. D. President of Union College. Boston; Greenleaf. Price 150 cents.

* An Oration pronounced at Hubbardston, July 4th, 1810; the thirty-fourth anniversary of American Independence. By William C. White, Esq. Published by request of the auditors. Boston; Joshua Belcher.

* Charles Caldwell's Oration, 4th July. Philadelphia; Bradford and Inskeep.

* Joseph G. Sprague's Oration, July 4th, 1810. Salem; Pool and Palfrey.

* Dr. Mason's speech relative to the resignation of his pastoral charge, in the city of New York. Philadelphia; Jane Aikin.

* Peyton Randolph Freeman's Oration, 4th July. Portsmouth; William Treadwell.

A Digest of the powers and duties of Sheriffs, Coroners, Constables, and Collectors of taxes. By Rodolphus Dickinson, attorney at law. Boston; Caleb Bingham. Price 175 cents.

No. I. of the American Medical and Philosophical Register; on annals of medicine, natural history, agriculture, and the arts; conducted by a society of gentlemen. New York; O. S. Van Winkle.

* Speech of counsellor Sampson, on the trial of James Cheetham, for libelling Madam Bonneville, in his life of Thomas Paine; with a short sketch of the trial. New York; Charles Holt.

* A brief view of the policy and resources of the United States, comprising some strictures on a letter on the genius and dispositions of the French government. Philadelphia, 1810.

* Torpedo war, and submarine explosions. By Robert Fulton. (Fellow of the American philosophical society, and of the United States military and philosophical society.) New York; W. Eliott.

Perkins and Fairman's Running Hand, Stereographic Copies. Newburyport; Thomas and Whipple.

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

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## NEW EDITIONS.

The Dominician, a Romance. By Capt. T. Williamson, author of the wild sports of the east, in 2 vols. boards. Price $1 50. New York; I. Riley.

The Village Pastor and his children; a novel from the German of Augustus la Fontaine. New York; D. Longworth. Price 2 dollars.

Christian Memoirs, in the form of a new pilgrimage to the heavenly Jerusalem: an ingenious allegory in imitation of Bunyan's pilgrim's progress. Boston; Manning and Loring. Price $1 12 1-2 cents.

An Oration pronounced at Dedham, July 4th, 1810. By Theron Metcalf, Esq. O. C. Greenleaf.

* Oration at Newburyport, 4th July, 1810. By Samuel L. Knapp. Newburyport; Ephraim W. Allen.

Sotheby's translation of Weiland's Oberon, in two volumes, 12mo. Boston; J. Belcher.

The Touchstone of Common Assurances; or a plain and familiar treatise, opening the learning of common assurances or conveyances of the kingdom. By Wm. Sheppard, Esq. of the Inner Temple. To which is added, the laws of several states of the union, relative to common assurances. First American from Hilliard's last London edition, 2 volumes. New York; I. Riley.

The natural and civil history of Vermont, by Samuel Williams, L. L. D. member of the American academy of arts and sciences of Massachusetts, &c. in 2 vols. octavo. Second edition, corrected and much enlarged, with a map of the state. Burlington; S. Mills.

The Lives of the most eminent Poets, with critical observations on their works. Charlestown; S. Etheridge, junior.

The Poems of Ossian. Translated by James Macpherson, Esq. To which are prefixed, Dissertations on the Aera and Poems of Ossian, and a Preliminary Discourse, or Review of the recent controversy relative to the authenticity of the Poems. With Engravings on Wood, by Anderson. New York; E. Sargeant.

## WORKS PROPOSED AND IN PRESS.

William Wells and T. B. Wait and Co. Boston, have in press; The Lady of the Lake. By Walter Scott. From the London quarto edition.

Brannan and Morford of Philadelphia, have put to press, a new edition of Plutarch's lives, with notes, historical, and a new life of Plutarch, together with a preface. By John and William Langhorne, in 6 vols. 12mo.

Proposals for publishing by subscription, an interesting work, entitled memoirs of the war, in the southern department of the United States. By an officer of the southern army.

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THE

# MONTHLY ANTHOLOGY,

FOR

## AUGUST, 1810.

From the London Monthly Magazine.

### ADVICE TO A YOUNG REVIEWER, WITH A SPECIMEN OF THE ART.

You are now about to enter on a profession which has the means of doing much good to society, and scarcely any temptation to do harm. You may encourage genius, you may chastise superficial arrogance, expose falsehood, correct errour, and guide the taste and opinions of the age, in no small degree, by the books you praise and recommend. All this too may be done without running the risk of making any enemies; or subjecting yourself to be called to account for your criticism, however severe. While your name is unknown, your person is invulnerable: at the same time your own aim is sure, for you may take it at your leisure; and your blows fall heavier than those of any writer whose name is given, or who is simply anonymous. There is a mysterious authority in the plural *we*, which no single name, whatever may be its reputation, can acquire; and, under the sanction of this imposing style, your strictures, your praises, and your dogmas, will command universal attention, and be received as the fruit of united talents, acting on one common principle—as the judgments of a tribunal who decide only on mature deliberation, and who protect the interests of literature with unceasing vigilance.

Such being the high importance of that office, and such its opportunities, I cannot bestow a few hours of leisure better than in furnishing you with some hints for the more easy and effectual discharge of it: hints which are, I confess, loosely thrown together, but which are the result of long experience,



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and of frequent reflection and comparison. And if any thing should strike you at first sight as rather equivocal in point of morality, or deficient in liberality and feeling, I beg you will suppress all such scruples, and consider them as the offspring of a contracted education and a narrow way of thinking, which a little intercourse with the world, and sober reasoning will speedily overcome.

Now as in the conduct of life nothing is more to be desired than some governing principle of action, to which all other principles and motives must be made subservient; so in the art of reviewing I would lay down as a fundamental position, which you must never lose sight of, and which must be the main spring of all your criticisms—*Write what will sell.* To this golden rule every minor canon must be subordinate; and must either be immediately deducible from it, or at least be made consistent with it. Be not staggered at the sound of a precept, which upon examination will be found as honest and virtuous as it is discreet. I have already sketched out the great services which it is in your power to render mankind; but all your efforts will be unavailing if men do not read what you write. Your utility, therefore, it is plain, depends upon your popularity; and popularity cannot be attained without humouring the taste and inclinations of men.

Be assured that by a similar train of sound and judicious reasoning, the consciences of thousands in public life are daily quieted. It is better for the state that their party should govern than any other: the good which they can affect by the exercise of power is infinitely greater than any which could arise from a rigid adherence to certain subordinate moral precepts; which therefore should be violated without scruple, whenever they stand in the way of their leading purpose. He who sticks at these can never act a great part in the world, and is not fit to act it if he could. Such maxims may be very useful in ordinary affairs, and for the guidance of ordinary men; but when we mount into the sphere of publick utility, we must adopt more enlarged principles; and not suffer ourselves to be cramped and fettered by petty notions of right and moral duty.

When you have reconciled yourself to this liberal way of thinking, you will find many inferiour advantages resulting from it, which at first did not enter into your consideration. In particular, it will greatly lighten your labours to follow the

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publick taste, instead of taking upon you to direct it. The task of pleasing is at all times easier than that of instructing: at least it does not stand in need of painful research and preparation; and may be effected in general by a little vivacity of manner, and a dexterous morigeration (as Lord Bacon calls it) to the humours and frailties of men. Your responsibility too is thereby much lessened. Justice and candour can only be required of you so far as they coincide with this main principle; and a little experience will convince you, that these are not the happiest means of accomplishing your purpose.

It has been idly said, that a reviewer acts in a judicial capacity, and that his conduct should be regulated by the same rules by which the judge of a civil court is governed: that he should rid himself of every bias; be patient, cautious, sedate, and rigidly impartial; that he should not seek to shew off himself, and should check every disposition to enter into the case as a partizan.

Such is the language of superficial thinkers; but in reality there is no analogy between the two cases. A judge is promoted to that office by the authority of the state; a reviewer by his own. The former is independent of control, and may therefore freely follow the dictates of his own conscience: the latter depends for his very bread upon the breath of publick opinion; the great law of self-preservation therefore points out to him a different line of action. Besides, as I have already observed, if he ceases to please, he is no longer read, and consequently is no longer useful. In a court of justice, too, the part of amusing the bystanders rests with the counsel: in the case of criticism, if the reviewer himself does not undertake it, who will? Instead of vainly aspiring therefore to the gravity of a magistrate, I would advise him, when he sits down to write, to place himself in the imaginary situation of a cross-examining pleader. He may comment, in a vein of agreeable irony, upon the profession, the manner of life, the look, dress, or even the name, of the witness he is examining: when he has raised a contemptuous opinion of him in the minds of the court, he may proceed to draw answers from him capable of a ludicrous turn, and he may carve and garble these to his own liking. This mode of proceeding you will find most practicable in poetry, where the boldness of the image, or the delicacy of thought, for which the reader's mind was prepared in the original, will easily be made to ap-

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pear extravagant or affected, if judiciously singled out, and detached from the group to which it belongs. Again, since much depends upon the rhythm and the terseness of expression, both of which are sometimes destroyed by dropping a single word, or transposing a phrase, I have known much advantage arise from not quoting in the form of a literal extract, but giving a brief summary in prose of the contents of a poetical passage; and interlarding your own language with occasional phrases of the poem, marked with inverted commas. These, and a thousand other little expedients, by which the arts of quizzing and banter flourish, practice will soon teach you. If it should be necessary to transcribe a dull passage, not very fertile in topicks of humour and raillery, you may introduce it as "a favourable specimen of the author's manner."

Few people are aware of the powerful effects of what is philosophically termed association. Without any positive violation of truth, the whole dignity of a passage may be undermined by contriving to raise some vulgar and ridiculous notions in the mind of the reader: and language teems with examples of words by which the same idea is expressed, with the difference only that one excites a feeling of respect, the other of contempt. Thus you may call a fit of melancholy "the sulks," resentment "a pet," a steed "a nag," a feast "a "junketing," sorrow and affliction "whining and blubbering." By transferring the terms peculiar to one state of society, to analogous situations and characters in another, the same object is attained; a drill-serjeant, or a cat and nine tails, in the Trojan war—a Lesbos smack, put into the Piraeus—the penny-post of Jerusalem, and other combinations of the like nature, which, when you have a little indulged that vein of thought, will readily suggest themselves, never fail to raise a smile; if not immediately at the expense of the author, yet entirely destructive of that frame of mind which his poem requires in order to be relished.

I have dwelt the longer on this branch of literature, because you are chiefly to look here for materials of fun and irony. Voyages and travels indeed are no barren ground, and you must seldom let a number of your review go abroad without an article of this description. The charm of this species of writing, so universally felt, arises chiefly from its uniting narrative with information. The interest we take in the story

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can only be kept alive by minute incident and occasional detail, which put us in possession of the traveller's feelings, his hopes, his fears, his disappointments, and his pleasures. At the same time the thirst for knowledge and love of novelty is gratified, by continual information respecting the people and countries he visits. If you wish therefore to run down the book, you have only to play off these two parts against each other: when the writer's object is to satisfy the first inclination, you are to thank him for communicating to the world such valuable facts as whether he lost his way in the night, or sprained his ancle, or had no appetite to his dinner. If he is busied about describing the mineralogy, natural history, agriculture, trade, &c. of a country, you may mention a hundred books from whence the same information may be obtained; and deprecate the practice of emptying old musty folios into new quartos, to gratify that sickly taste for a smattering about every thing, which distinguishes the present age.

In works of science and recondite learning, the task you have undertaken will not be so difficult as you may imagine. Tables of contents and indexes are blessed helps in the hands of a reviewer: but, more than all, the preface is the field from which his richest harvest is to be gathered. In the preface the author usually gives a summary of what has been written on the same subject before; he acknowledges the assistance he has received from different sources, and the reasons of his dissent from former writers; and he confesses that certain parts have been less attentively considered than others, and that information has come to his hands too late to be made use of; he points out many things in the composition of his work which he thinks may provoke animadversion, and endeavours to defend or to palliate his own practice. Here then is a fund of wealth for the reviewer, lying upon the very surface; if he knows any thing of his business, he will turn all these materials against the author; carefully suppressing the source of his information, and as if drawing from the stores of his own mind, long ago laid up for this very purpose. If the author's references are correct, a great point is gained; for by consulting a few passages of the original works, it will be easy to discuss the subject with the air of having a previous knowledge of the whole. Your chief vantage-ground is, that you may fasten upon any position in the book you are reviewing, and treat it as a principal and essential, when per-

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haps it is of little weight in the main argument; but, by allotting a large share of your criticism to it, the reader will naturally be led to give it a proportionate importance, and to consider the merit of the treatise at issue upon that single question. If any body complains that the greater and more valuable parts remain unnoticed, your answer is, that it is impossible to pay attention to all; and that your duty is rather to prevent the propagation of errour, than to lavish praises upon that which, if really excellent, will work its way in the world without your help. Indeed, if the plan of your review admits of selection, you had better not meddle with works of deep research and original speculation; such as have already attracted much notice, and cannot be treated superficially without fear of being found out. The time required for making yourself thoroughly master of the subject is so great, that you may depend upon it they will never pay for the reviewing. They are generally the fruit of long study, and of talents concentrated in the steady pursuit of one object; it is not likely therefore that you can throw much new light on a question of this nature, or even plausibly combat the author's positions in the course of a few hours, which is all you can well afford to devote to them. And, without accomplishing one or other of these points, your review will gain no celebrity, and of course no good will be done.

Enough has been said to give you some insight into the facilities with which your new employment abounds: I will only mention one more, because of its extensive and almost universal application to all branches of literature; the topick, I mean, which by the old rhetoricians was called ἐξ ἐναντίων: that is, when a work excels in one quality, you may blame it for not having the opposite. For instance: if the biographical sketch of a literary character is minute and full of anecdote, you may enlarge on the advantages of philosophical reflection, and the superiour mind required to give a judicious analysis of the opinions and works of deceased authors; on the contrary, if the latter method is pursued by the biographer, you can with equal ease extol the lively colouring, and truth, and interest, of exact delineation and detail. This topick, you will perceive, enters into style as well as matter: where many virtues might be named which are incompatible; and whichever the author has preferred, it will be the signal for you to launch forth on the praises of its opposite, and continu-

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ally to hold up that to your reader as the model of excellence in this species of writing.

You will perhaps wonder why all my instructions are pointed towards the censure, and not the praise, of books; but many reasons might be given why it should be so. The chief are, that this part is both easier, and will sell better. Let us hear the words of Mr. Burke on a subject not very dissimilar. "In such cases," says he, "the writer has a certain fire and alacrity inspired into him, by a consciousness, that, let it fare how it will with the subject, his ingenuity will be sure of applause; and this alacrity becomes much greater, if he acts upon the offensive, by the impetuosity that always accompanies an attack, and the unfortunate propensity which mankind have to the finding and exaggerating faults."—Pref. Vindic. Nat. Soc. p. 6. You will perceive that I have on no occasion sanctioned the baser motives of private pique, envy, revenge, and love of detraction; at least I have not recommended harsh treatment upon any of these grounds: I have argued simply on the abstract moral principle which a reviewer should ever have present to his mind. But if any of these motives insinuate themselves as secondary springs of action, I would not condemn them: they may come in aid of the grand leading principle, and powerfully second its operation.

But it is time to close these tedious precepts; and to furnish you with what speaks plainer than any precept, a specimen of the art itself, in which several of them are embodied. It is hastily done; but it exemplifies well enough what I have said of the poetical department, and exhibits most of those qualities which disappointed authors are fond of railing at, under the names of flippancy, arrogance, conceit, misrepresentation, and malevolence: reproaches which you will only regard as so many acknowledgements of success in your undertaking, and infallible tests of an established fame and rapidly increasing circulation.

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### SPECIMEN OF REVIEWING.

*L'Allegro, A Poem, by John Milton. No printer's name.*

It has become a practice of late with a certain description of people who have no visible means of subsistence, to string together a few trite images of rural scenery, interspersed with vulgarisms in dialect, and traits of vulgar manners; to

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dress up these materials in a sing-song jingle, and to offer them for sale as a poem. According to the most approved recipes, something about the heathen gods and goddesses, and the school-boy topicks of Styx, and Cerberus, and Elysium, is occasionally thrown in, and the composition is complete. The stock in trade of these adventurers is in general scanty enough, and their art therefore consists in disposing it to the best advantage. But if such be the aim of the writer, it is the critick's business to detect and defeat the imposture; to warn the publick against the purchase of shop-worn goods, and tinsel wares; to protect the fair trader by exposing the tricks of needy quacks and mountebanks; and to chastise that forward and noisy importunity, with which they present themselves to the publick notice.

How far Mr. Milton is amenable to this discipline, will best appear from a brief analysis of the poem before us. In the very opening he assumes a tone of authority, which might better suit some veteran bard than a raw candidate for the Delphick bays; for, before he proceeds to the regular process of invocation, he clears the way by driving from his presence, with sundry hard names and bitter reproaches on her father, mother, and all the family, a venerable personage, whose age at least, and staid matron-like appearance, might have entitled her to more civil language.

> Hence, loathed Melancholy;
> Of Cerberus and blackest midnight born,
> In Stygian cave forlorn, &c.

There is no giving rules, however, in these matters, without a knowledge of the case. Perhaps the old lady had been frequently warned off before, and provoked this violence by continuing still to lurk about the poet's dwelling. And, to say the truth, the reader will have but too good reason to remark, before he gets through the poem, that it is one thing to tell the spirit of Dulness to depart, and another to get rid of her in reality. Like Glendower's spirits, any one may order them away, "But will they go when you do order them?"

But let us suppose for a moment, that the Parnassian decree is obeyed; and according to the letter of the order, which is as precise and wordy as if Justice Shallow himself had drawn it, that the obnoxious female is sent back to the place of her birth,

> "Mongst horrid shapes, shrieks, sights," &c.

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at which we beg our fair readers not to be alarmed, for we can assure them they are only words of course in all poetical instruments of this nature ; and mean no more than the "force and arms," and "instigation of the devil," in a common indictment. This nuisance then being abated, we are left at liberty to contemplate a character of a different complexion, "buxom, blithe, and debonair ;" one who, although evidently a great favourite of the poet's, and therefore to be received with all due courtesy, is notwithstanding introduced under the suspicion of an *alias*.

> In heaven yclep'd Euphrosyne,
> And by men, heart-easing Mirth.

Judging indeed from the light and easy deportment of this gay nymph, one might guess there were good reasons for a change of name as she changed her residence.

But of all vices there is none we abhor more than that of slanderous insinuation ; we shall therefore confine our moral strictures to the nymph's mother, in whose defence the poet has little to say himself. Here too, as in the case of the *name*, there is some doubt : for the uncertainty of descent on the father's side having become trite to a proverb, the author, scorning that beaten track, has left us to choose between two mothers for his favourite : and without much to guide our choice; for, whichever we fix upon, it is plain she was no better than she should be. As he seems, however, himself inclined to the latter of the two, we will even suppose it so to be.

> Or whether (as some sager sing)
> The frolick *wind that breathes the spring*,
> Zephyr, with Aurora playing,
> *As he met her once a Maying ;*
> There on beds of violets blue,
> And fresh blown roses wash'd in dew, &c.

Some dull people might imagine, that the wind was more like the breath of spring than spring the breath of the wind ; but we are more disposed to question the author's ethicks than his physicks, and accordingly cannot dismiss these May gambols without some observations.

In the first place, Mr. M. seems to have higher notions of the antiquity of the May-pole than we have been accustomed to attach to it. Or perhaps he thought to shelter the equivocal nature of this affair under that sanction. To us however,



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who can hardly subscribe to the doctrine that "vice loses half its evil by losing all its grossness," neither the remoteness of time, nor the gaiety of the season, furnishes a sufficient palliation. "Violets blue," and "fresh-blown roses," are to be sure more agreeable objects of the imagination than a gin-shop in Wapping, or a booth in Bartholomew-fair; but in point of morality, these are distinctions without a difference: or, it may be, the cultivation of mind which teaches us to reject and nauseate these latter objects, aggravates the case, if our improvement in taste be not accompanied by a proportionate improvement of morals.

If the reader can reconcile himself to this latitude of principle, the anachronism will not long stand in his way. Much indeed may be said in favour of this union of ancient mythology with modern notions and manners. It is a sort of chronological metaphor—an artificial analogy, by which ideas, widely remote and heterogeneous, are brought into contact, and the mind is delighted by this unexpected assemblage, as it is by the combinations of figurative language.

Thus in that elegant interlude, which the pen of Ben Jonson has transmitted to us, of the Loves of Hero and Leander:

> Gentles, that no longer your expectations may wander,
> Behold our chief actor, amorous Leander,
> With a great deal of cloth, lapp'd about him like a scarf,
> For he yet serves his father, a dyer in Puddle Wharf;
> Which place we'll make bold with, to call it our Abydus,
> As the Bank-side is our Sestos, *and let it not be denied us.*

And far be it from us to deny the use of so reasonable a liberty; especially if the request be backed (as it is in the case of Mr. M.) by the craving and imperious necessities of rhyme. What man who has ever bestrode Pegasus but for an hour, will be insensible to such a claim?

> Haud ignara mali, miseris succurrere disco.

We are next favoured with an enumeration of the attendants of this "debonair" nymph, in all the minuteness of a German *dramatis personae*, or a rope-dancer's hand-bill:

> Haste thee, nymph, and bring with thee
> Jest, and youthful Jollity;
> Quips, and cranks, and wanton wiles,
> Nods, and becks, and wreathed smiles,

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Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides,
And Laughter holding both his sides.

The author, to prove himself worthy of being admitted of the crew, skips and capers about upon "the light fantastick toe," that there is no following him. He scampers through all the categories, in search of his imaginary beings, from Substance to Quality, and back again; from thence to Action, Passion, Habit, &c. with incredible celerity. Who, for instance, would have expected cranks, nods, becks, and wreathed smiles, as part of a group, in which Jest, Jollity, Sport, and Laughter, figure away as full-formed entire personages? The family likeness is certainly very strong in the two last; and if we had not been told, we should perhaps have thought the act of deriding as appropriate to Laughter as to Sport.

But how are we to understand the stage directions?

*Come*, and trip it as you *go*.

Are the words used synonymously? Or is it meant that this airy gentry shall come in at a minuet step, and go off in a jig? The phenomenon of a tripping crank is indeed novel, and would doubtless attract numerous spectators. But it is difficult to guess to whom among this jolly company the poet addresses himself; for immediately after the plural appellative [you], he proceeds,

And in *thy* right hand lead with *thee*
The mountain nymph, sweet Liberty.

No sooner is this fair damsel introduced, but Mr. M. with most unbecoming levity falls in love with her; and makes a request of her companion, which is rather greedy, that he may live with both of them:

To live with her, and live with thee.

Even the gay libertine who sung, "How happy could I be with either!" did not go so far as this. But we have already had occasion to remark on the laxity of Mr. M's. amatory notions.

The poet, intoxicated with the charms of his mistress, now rapidly runs over the pleasures which he proposes to himself in the enjoyment of her society. But though he has the advantage of being his own caterer, either his palate is of a pe-

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culiar structure, or he has not made the most judicious selection. To begin the day well, he will have the *sky-lark*

> —— to come *in spite of sorrow*,
> And at his window bid good-morrow.

The sky-lark, if we know any thing of the nature of that bird, must come in spite of something else as well as of sorrow, to the performance of this office. In his next image, the natural history is better preserved ; and as the thoughts are appropriate to the time of the day, we will venture to transcribe the passage, as a favourable specimen of the author's manner :

> While the cock with lively din
> Scatters the rear of darkness thin,
> And to the stack, or the barn door,
> Stoutly struts his dames before ;
> Oft list'ning how the hounds and horn
> Cheerly rouse the slumbering Morn,
> From the side of some hoar hill,
> Through the high wood echoing shrill.

Is it not lamentable that, after all, whether it is the cock or the poet that listens, should be left entirely to the reader's conjecture ? Perhaps also his embarrassment may be increased by a slight resemblance of character in these two illustrious personages, at least as far as relates to the extent and numbers of their seraglio.

After a *flaming* description of sunrise, on which occasion the clouds attend in their very best liveries, the bill of fare for the day proceeds in the usual manner. Whistling ploughmen, singing milkmaids, and sentimental shepherds, are always to be had at a moment's notice ; and, if well grouped, serve to fill up the landscape agreeably enough. On this part of the poem we have only to remark, that if Mr. John Milton proposeth to make himself merry with

> Russet lawns, and fallows gray,
> Where the nibbling flocks *do* stray ;
> Mountains on whose barren breast
> The labouring clouds *do* often rest,
> Meadows trim with daisies pied,
> Shallow brooks, and rivers wide,
> Towers and battlements, &c. &c. &c.

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he will either find himself egregiously disappointed, or he must possess a disposition to merriment which even Democritus himself might envy. To such a pitch indeed does this solemn indication of joy sometimes rise, that we are inclined to give him credit for a literal adherence to the apostolick precept, "Is any merry, let him sing psalms."

At length however he hies away at the sound of bell-ringing, and seems for some time to enjoy the tippling and fiddling and dancing of a village wake; but his fancy is soon haunted again by spectres and goblins, a set of beings not in general esteemed the companions or inspirers of mirth.

> With stories told of many a feat,
> How fairy Mab the junkets eat;
> She was pinch'd, and pull'd, she said;
> And he, by friar's lanthern led:
> Tells how the drudging goblin sweat
> To earn his cream-bowl duly set;
> When in one night, ere glimpse of morn,
> His shadowy flail had thresh'd the corn
> That ten day-labourers could not end;
> Then lays him down the lubber fiend,
> And, stretch'd out all the chimney's length,
> Basks at the fire his hairy strength;
> And crop-full out of door he flings,
> Ere the first cock his matin rings.

Mr. M. seems indeed to have a turn for this species of nursery tales and prattling lullabies; and if he will studiously cultivate his talent, he need not despair of figuring in a conspicuous corner of Mr. Newbury's shop-window; unless indeed Mrs. Trimmer should think fit to proscribe those empty levities and idle superstitions, by which the world has been too long abused.

From these rustick fictions we are transported to another species of *hum*.

> Tower'd cities please us then,
> And the busy hum of men,
> Where throngs of knights and barons bold
> In weeds of peace high triumphs hold,
> With *store of ladies*, whose bright eyes
> *Rain influence*, and judge the prize
> Of wit or arms, while both contend
> To win her grace whom all commend.

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To talk of the bright eyes of ladies, judging the prize of wit, is, indeed, with the poets, a legitimate species of humming; but would not, we may ask, the *rain* from these ladies' bright eyes rather tend to dim their lustre? Or is there any quality in a shower of *influence*, which, instead of deadening, serves only to brighten and exhilarate? Whatever the case may be, we would advise Mr. M. by all means to keep out of the way of these knights and barons bold; for, if he has nothing but his wit to trust to, we will venture to predict, that without a large share of most undue *influence*, he must be content to see the prize adjudged to his competitors.

Of the latter part of the poem little need be said. The author does seem somewhat more at home when he gets among the actors and musicians, though his head is still running upon Orpheus and Eurydice, and Pluto, and other sombre gentry, who are ever thrusting themselves in where we least expect them, and who chill every rising emotion of mirth and gaiety.

He appears, however, to be so ravished with this sketch of festive pleasures, or perhaps with himself for having sketched them so well, that he closes with a couplet, which would not have disgraced a Sternhold:

> These delights if thou canst give,
> Mirth, with thee I *mean* to live.

Of Mr. M.'s good *intentions* there can be no doubt; but we beg leave to remind him, that in every compact of this nature there are two opinions to be consulted. He presumes, perhaps, upon the poetical powers he has displayed, and considers them as irresistible;—for every one must observe in how different a strain he avows his attachment now, and at the opening of the poem. Then it was,

> If I give thee honour due,
> Mirth, admit me of thy crew.

But having, as it should seem, established his pretensions, he now thinks it sufficient to give notice, that he means to live with her, because he likes her.

Upon the whole, Mr. Milton seems to be possessed of some fancy and talent for rhyming; two most dangerous endowments, which often unfit men for acting an useful part in life, without qualifying them for that which is great and brilliant. If it be true, as we have heard, that he has declined advanta-

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geous prospects in business, for the sake of indulging his poetical humour, we hope it is not yet too late to prevail upon him to retract his resolution. With the help of Cocker and common industry he may become a respectable scrivener; but it is not all the Zephyrs, and Auroras, and Corydons, and Thyrsises, aye, nor his junketing queen Mab, and drudging goblins, that will ever make him a poet.

## SILVA, No. 66.

Tenent media omnia silvae.

Virg. vi. En. 131.

### RIDICULOUS LITERARY BLUNDERS.

MR. UPTON in his observations on Shakespeare records the following curious fact with regard to the Art of Sinking in Poetry. "'Tis pleasant enough," says he, "to consider how the change of a single letter has led learned commentators into mistakes; and a Π, being accidentally altered into a Β, gave rise to one of the best pieces of satire ever written in the English language, viz. Περι Βαθους. The blunder I mean is in the second section of Longinus, Ει εστιν υψους τις η βαθους τεχνη, instead of παθους, a most ridiculous blunder, which has occasioned as ridiculous criticisms."

This mistake does not discover such gross ignorance as one which Rapin the critick fell into, and in which he was detected by the learned Warton. After repeating a story of Euphranor the painter, by way of authority for the anecdote, he says, "Apion has related it." The fact was, the critick had smuggled the story from Eustathius, who says, απιων εγραψεν, by which he meant, that Euphranor, having heard a description of Jupiter read from Homer, "went away and painted it."

These can be paralleled only by a mistake in the first edition of Pope's Homer. Pope, whose acuteness as a Hellenist has been often called in question, when the 386th line of the 3d book of the Iliad was under his hands,

Γρηι δε μιν εικυια παλαιγενει προσεειπεν, etc.

mistook Γρηι, a *beldame*, for a proper name, and most unluckily translated the passage thus:

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To her beset with Trojan beauties came,
In *Graea's* form, the laughter-loving dame,
(*Graea*, her fav'rite maid, well skill'd to cull
The snowy fleece, and wind the twisted wool).

TIBULLUS,

I AM afraid, in the beginning of his tenth elegy of his first book :

Quis fuit, horrendos primus qui protulit enses ?
Quam *ferus*, et vere *ferreus*, ille fuit !

intended to pun, though Heyne does not remark it.

WIT IN SERMONS

SHOULD be very sparingly introduced, and never unless it come in naturally connected with the subject. It may be more easily tolerated on extraordinary occasions, and I am sure nobody will censure it in the following extract of a sermon preached at the consecration of the Bishop of Bangor, by the admirable Jortin. "The office of exhortation is, in a more particular manner, incumbent upon us, who are the ministers of the Gospel ; and we are expressly required to exhort, warn, admonish, incite, and reprove, with humble authority, and modest resolution, and meek integrity, and prudent zeal. To insist upon this, will be called *preaching up ourselves*, and *magnifying our office ;* and perhaps the subject might be treated to more advantage by those who are not personally concerned in it. But thus much, without breach of decency, we may softly insinuate,—and the sober part of the world will bear witness to it—that we usurp no dominion over men's consciences, or persons, or purses ; that we pretend not to what every Priest of the Romish Church assumes, every gifted Saint, and illuminated Fanatick. And yet, for want of a better objection, we have been accused of formal state, and spiritual pride, and of bearing ourselves as *Ambassadours of heaven*, a phrase which we never much affected. For this the Drunkards make songs upon us, and grimacing Ridicule aims at something that is meant for a jest. They will not grant us, it seems, what the Devil paid to Paul and Silas, when he said, These men are servants of the Most High God, which shew unto us the way of salvation. But it is to small purpose to expostulate with persons, whose *Politeness* hath refined away their manners, and whose *Taste* hath eaten

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up their understanding ; and it is altogether unnecessary to warn them, not to make an ill use of their *Wit*. Happy would theybe, if they were as secure from all other danger ; for, in this respect, they may fairly claim a place amongst those, to whom *little has been given ;* and of whom, consequently, *little will be required.*

### DR. SYKES AND DR. BENTLEY.

THERE is a good anecdote told of Dr. Sykes when he took the degree of Doctor in Divinity at Cambridge, Eng. Dr. Bentley was then King's Professor of Divinity. "Dr. Sykes being, in the course of disputation (which is called keeping the act, and which is carried on in Latin) at a loss for a few moments for proper language in which to express his sentiments, was somewhat embarrassed ; and in consequence thereof repeated with some hesitation the words, *Quid si— Quid si*—Whereupon the Professor (Dr. Bentley,) taking an ungenerous advantage, peevishly observed, *Quid si, quid si, coelum ruat ?* To which his respondent instantly answered, *Tum tu dignissime professor,—sublimi feries sidera vertice.* Hor. Car. 1. Lib. 1."

### UNEXPECTED REPLY.

"How shameful is it that you should fall asleep," said a dull preacher to his drowsy audience, "whilst that poor creature" (pointing to an idiot who was leaning on his staff and staring at him) "is both awake and attentive !" "Perhaps," replied the fool, "I should have been asleep too, if I had not been an ideot."

### PARALLEL TRANSLATIONS.

OF one of the noblest descriptions which the Greek, or any other language affords ;

> Ἡ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
> Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
> Κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.
>
> Iliad. I. 528.

the translation of Hobbes that was so popular as to pass through, I think, three editions, and was published little more than forty years before Pope's, will afford us an example of the meanness with which our poetical translations began.



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This said, with his black brows he to her nodded,
Wherewith displayed were his locks divine;
Olympus shook at stirring of his godhead;
And Thetis from it jump'd into the brine.

The lines of Pope are so well known, that I would not transcribe them, were it not proper to add how much they differ from the original.

He said; and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod,
The stamp of fate and sanction of the god.
High heaven with trembling the dread signal took,
And all Olympus to its centre shook.

The majesty of Homer is here preserved in spite of paraphrase and misrepresentation; but who can believe that the hemistick of the Greek is not injured by the two whole verses of the translation?

## BIOGRAPHICAL NOTICE OF ANDRE MICHAUX.

(Translated for the Anthology, from the French of Mons. Deleuze.)

[We think the following biographical notice of the elder Michaux, translated from the French of Mons. Deleuze, will not be unacceptable to our readers. We have long felt our obligations to him, for the knowledge he has afforded us of the plants of the southern parts of our country; and our interest in his history is of late much increased by his son, who has been for several years engaged in an investigation of the vegetable productions of the northern and middle states, and who will speedily publish the result of his labours.] ED. ANTH.

THE plants that enrich our country are mostly the reward of industry. Our vegetables and fruits were brought from various countries, and in their natural state were very inferiour to what they are in our gardens. Successively discovered in their native soil, they have been greatly improved by cultivation, and have been transported by commerce from one country to another. After various experiments, the most productive kinds, and those best adapted to the different soils, have been selected; and thus districts, where a few persons could barely find subsistence, now yield abundant harvests to a numerous population.

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Of about 250 kinds of trees that now grow abundantly in France, more than three-fourths are of foreign origin. Some of these exoticks produce delicious fruit, some are employed in building and mechanick arts, and others decorate our gardens or adorn our parks with the picturesque scenery of the countries most favoured by nature. The walnut comes from Pontus, the cherry from Cerasus, the olive from Athens, the almond from the East Indies, the peach from Persia, the mulberry from China, the fig from Syria, the apricot from Armenia, the pomegranate from Carthage, and the orange from the West Indies. It is the same with our plants. The country of wheat is unknown ; but many of our vegetables and some of our best fodders originally came from Asia. The discovery of America has given us maize, which is the principal food of many parts of our continent ; the potatoe, which has increased the population of Ireland and Switzerland, and furnishes such a resource to the north of Europe ; besides a variety of useful trees, such as the acacia, the tulip tree, the fir, the ash, the maple, &c.

These treasures may be continually increased, but to procure them we should no longer depend upon persons engaged in trade, who only send what is to be found upon the coast, but have recourse to naturalists, who will explore the interiour country, and who are capable of distinguishing and selecting what will be most useful.

We have indulged ourselves in these reflections to show what gratitude we owe to those courageous men, who to benefit society give up its pleasures, and travel into wild and desert countries in search of the hidden treasures of nature. Nor are they foreign to our subject. The man of whom we are to speak, ought to be numbered among the benefactors of mankind ; and in giving a sketch of his laborious life, we shall show how a passion for the sciences and for agriculture, united to the most ardent patriotism, made him conceive the most extensive plans, and gave him for their execution that courage, which braves danger, and that strength, which despises fatigue and conquers difficulties.

André Michaux was born at Satory, an estate of the king (of France) situated in the park at Versailles, the 7th of March, 1746. At ten years of age he was sent to school with his younger brother, where they remained only four years. Their father destined them to succeed him in the cultivation

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of the farm of Satory, of which he was superintendant, and thinking it would be useless for them to pursue their studies any farther, called them home, and endeavoured to form them early to habits of rural labours and simple tastes.

The young André, who was endued by nature with extreme activity, soon acquired a decided taste for agriculture. He observed the productions of the earth, tried experiments, examined different gardens, and wishing to join theory to practice, employed all his leisure moments in improving himself.

He lost his father in 1763, and his mother in 1766. Trustee of the fortune of his sisters, he divided the care of the farm with his brother till they separated their interests in 1769. During this interval he applied himself to the study of the elements of the Greek language, and perfected his knowledge of Latin.

In October, 1769, he was married to Cecilia Claye, daughter of a rich farmer of Beauce. She died September, 1770, leaving one son, and her loss drove him to despair. M. Le Monnier, informed of his situation, took the most lively interest in his fate, and persuaded him to come and see him frequently in his garden at Montreuil, near Versailles. This celebrated man, so distinguished at Court, employed his leisure hours in conversing with the unhappy André; he endeavoured to divert his thoughts by giving him lessons on botany, and the naturalization of foreign plants. The farm at Satory consisting of 500 acres, he advised him to devote some part of it to making experiments; Michaux sowed madder and barley, which succeeded perfectly: M. le Monnier then mentioned him to M. d'Angiviller, who employed him in making some experiments on the culture of the *Tef* of Abyssinia, an excellent fodder for cattle, of which Mr. Bruce had sent the seeds. The account he gave of it prepossessed him much in his favour.

He was however still a prey to melancholy: the image of her he had lost was incessantly recalled by the place he inhabited, and his uneasiness excited the desire of travelling, which he had indulged from his childhood. We have often heard him say, that having construed Quintus Curtius at fourteen years of age, the description given by this author of the countries conquered by Alexander had such an effect upon his imagination, that he continually sighed for the happiness of travelling in the east.

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This impression had not been destroyed by years, it had been submitted to the examination of reason : it was no longer a vague desire of seeing foreign countries, in quitting a spot which revived his sorrow. Michaux wished to render himself useful to his country : It was with this design that he determined to go into countries little known, and situated under a climate analogous to that of France, to bring home and naturalize their productions. Not having sufficient knowledge to reap advantage from travelling, he gave up his farm to his brother, and devoted himself to his studies with renewed ardour.

In 1777 he established himself at Trianon, to study botany under Bernard de Jussieu, to whom M. Le Monnier had recommended him ; and in 1779 he removed to Paris, near the botanical garden, to acquire information on different subjects of natural history.

Having finished these studies, he thought that the profession of a traveller like every other required a particular apprenticeship, and that a person ought to be accustomed to travelling in countries where they can meet with assistance, before they venture into unknown and distant regions. He went first to England. The English were then almost exclusively engaged in the cultivation of foreign plants. Michaux was delighted with the sight of their collections, and he obtained a number of trees which he planted in the gardens of M. Le Monnier, and the Marshal de Noailles, where they succeeded perfectly. He often took scions from these gardens, and as he wandered through the woods of Versailles, grafted a number of trees, in methods peculiar to himself.

In 1780, he went in search of plants on the mountains of Auvergne, in company with several botanists. M. M. de Lamarck and Thomis were of the number. These philosophers have informed us that as soon as they left the place where they had passed the night, Michaux, equipped with a gun, a knapsack, a portfolio, and several tin boxes, ran on before them and hastily ascended the summits. He carried some seeds of the cedar of Lebanon in his pocket, which he sowed in favourable situations ; they saw him from a distance stopping with the shepherds ; they heard the report of his gun, and in the evening he returned to the place of rendezvous laden with a collection not only of plants, but of birds, minerals and insects.

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He applied to M. Le Monnier, and requested him to obtain a commission for him to travel in search of plants. M. Le Monnier promised him to seize the first opportunity. One soon offered. M. Rousseau, nephew of the celebrated Rousseau of Geneva, had just arrived in Paris. He was born at Ispahan, and had been appointed consul in Persia. Michaux was authorized to accompany him, and Monsieur the king's brother assigned him the sum of twelve hundred livres (two hundred and twenty dollars). Michaux said nothing on the insufficiency of this sum, but made at his own cost all the necessary expenditures, and took his departure with the consul in 1782. They first went to Aleppo, and from thence to Bagdad, where they arrived after a march of forty days across the desart. There Michaux quitted the consul; he passed through those countries once so flourishing and now so desolate, situated between the Tigris and the Euphrates, and proceeded to Bassora, where he staid several months to obtain information respecting the country, and acquire a perfect knowledge of the Persian language. He wrote a dictionary in this language, which is now before me, and which forms a considerable volume.

Persia was at this time a prey to civil wars, and the Arabs continually committed ravages on its frontiers. Michaux tried to enter at Boucher, a port of the Persian gulph, but he was taken and stripped by the Arabs of every thing but his his books. Without clothes, and without resources, he knew not what would become of him, when he was claimed by Mr. de la Touche, the English consul at Bassora, though peace was not yet concluded between England and France. Mr. de la Touche thought that a naturalist travelling for the good of mankind, ought to be protected by every nation, and furnished him with the means of continuing his travels. Michaux succeeded in arriving at Schiraz, where he remained some time, and then proceeded to Ispahan. From thence crossing over chains of mountains and desarts, he travelled in Persia during two years from the Indian to the Caspian sea. He ascertained that from the provinces situated between the 56th and 45th degrees of latitude originally came most of the trees and plants that enrich our country. The walnut, the cherry, the vine, the spelt, the lucom, the saintfoin (said to be from Malta), the chick-peas, the onion, the lily, the tulip, &c. all grow spontaneously there. He also made some observations upon the culture of

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the date, and proved a very extraordinary fact already advanced by Koempfer, that the male flowers of the date, preserved during a year, retain the power of imparting fecundity to the females.*

Though botany was his principal object, yet he neglected nothing conducive to the improvement of the other sciences.

We are indebted to him for a very curious Persepolitan monument, in a high state of preservation, found at the distance of a day's journey below Bagdad, among the ruins of a palace called the garden of Semiramis near the Tigris, and now deposited in the cabinet of antiques in the national library. It is a stone in the form of a pear, a little flattened on the two sides, about 48 centimetres (a foot and a half) in height, 32 centimetres (a foot) in breadth, and 44 pounds in weight. It is carved on both sides, on the upper part are various symbolical figures, and below is a long inscription in two columns, one of 25 and the other of 26 lines. The explanation of this monument just published by M. Millin (Monum. Antiq. T. i. p. 58) has given rise to much discussion; but we are still left to conjecture.

It is almost inconceivable how Michaux was able to do so much with such slender resources in a country agitated by war, and infested by bands of robbers, where it was always necessary to travel armed, often to join caravans in their march from one country to another; sometimes to avoid robbers, and sometimes to put them to flight by a vigorous defence.

His character is displayed in the notes to his journal. Speaking of an excursion he made up the Tigris, he regrets not having been able, while they were stopping for several hours to go and botanize on a neighbouring hill. "The Arabs," said he, "had taken my shoes, and the ground was so hot that I could not set my feet upon it except in wet places." In describing his situation, the only loss that appears to have affected him, was that of an opportunity for his researches.

Michaux returned to Paris in the month of June, 1785. He brought home a magnificent herbal, and a large collection of seeds. We owe to this voyage several of the plants now cultivated in the gardens of the curious, such as the *rosa simplici-*

* See a memoir by Michaux, read to the National Institute the 6th of Floréal, year 7, and printed in "Le Journal de Physique," for Floréal, year 9.

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*folia, zoegea liftaurea, Michauxia campanulata,** &c. The learned welcomed him with respect; they alone could appreciate the merit of a man who did not seek to shine. They thought that the services he had rendered and the sacrifices he had made, deserved some recompense. Michaux only asked to be sent out on another expedition. He wished to return to Asia, to visit the countries to the east of the Caspian sea, and then to go into Thibet, and the kingdom of Cashmire, the productions of which are little known, and where many articles of merchandize and manufactures are to be found, that he wished to introduce into France, but his solicitations were ineffectual. The government, desiring to enrich France with some of the North American trees, chose him to execute this design, and he took his departure on the 1st of September, 1785.

In the instructions given to him, he was directed to go through the United States and collect seeds and drawings of trees and shrubs, to form a repository in the neighbourhood of New York, and send them from thence to France, where the park of Rambouillet was prepared for their reception. As it was wished to have the largest number possible, which were to be distributed afterwards, he was desired not to send any elsewhere, was only permitted to give two boxes a year to M. Le Monnier, and two to the botanical gardens. They also directed him to send some of the American game, which they designed to naturalize in the plantations of their native country.

Michaux arrived at New York October, 1785, which he made his principal residence for nearly two years, and established a garden there. He explored New Jersey, Pennsylvania, and Maryland; and in the first year sent home twelve boxes of seeds, 5000 feet of trees, and some Canadian partridges, which multiplied at Versailles. In September, 1787, he departed for Carolina, and considering Charleston as a central point, from which he could make excursions to the north and south, and visit the Alleghany mountains, he determined to establish himself there. He purchased, about three leagues from the city, a piece of land for the reception of the seeds

* M. Le Heritier, in giving a drawing and description of this plant to the publick, was the first who consecrated it to the memory of Michaux. The name of *Micbauxia* has been adopted by M. M.Ayton Lamarck, and Ventinât, and M. de Jussieu proposes to adopt it likewise in the new edition of his *Genera plantarum.*

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and young plants he might collect in his expeditions; that he might be enabled to send to France only the finest young trees, which are very superiour to those that are taken fresh from the woods. When he made excursions into the interiour parts of the country, he left his son at Charleston, to direct the culture of his plants. He understood packing so well, as to be able to put several hundred feet of trees in one box, which arrived in a good condition in France. These boxes were always accompanied with directions for the cultivation of the different trees, and an account of the uses to which they might be applied. This correspondence was addressed to the Abbé Nolin, director of the nurseries.

In the month of April he sat out to ascertain the sources of the Savannah; it was there he discovered the *magnolia auriculata*, the *azalea coccinea*, a new species of *kalmia*, the *rhododendrum minus*, the *robinia viscosa*, several kinds of oak, and a variety of trees, which, though not unknown to botanists, had never yet been cultivated in our gardens.

Encouraged by these discoveries, he determined to ascend the Alleghany mountains. He gained friends among the Indians, took new guides from amongst them, paid them in advance part of the price agreed upon, and promised them a reward on their return, and ascended with them the rivers which fall into the Savannah. In these uninhabited tracts the forests are impenetrable, and the only paths are those made by bears. The bed of torrents is the only practicable route, and it is often necessary to ford or to cross them upon trees thrown over for the purpose. On the banks are sometimes marshes which sink under the feet, and sometimes prickly shrubs which tear the flesh. The only food is the precarious spoils of the chase, or sour fruits that may chance to be found. Michaux had lost two of his horses, and he kept the third to carry his collections. Had he taken provisions, the Indians would not have been provident enough to make them last. He confided to their fidelity, of which he had never reason to complain, but their want of consideration often gave him uneasiness; it was necessary never to lose sight of them, and he was often obliged to run to keep up with them; he had acquired their boldness, and of all the Europeans they had known, he had in their opinion the most *sense*. "The people of your country are very stupid," they used to say to



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him; "they do not know how to live in a forest, and if they lose themselves they cannot recover their way."

When Michaux found an agreeable spot, he cut some boughs and constructed a little wigwam, made excursions in the neighbourhood, and came back to pass the night there and deposit his collections. The Indians went out hunting, and returned in the evening to light the fire and dress their game. I must here remark, that they always boil instead of roasting their meat. Prepared in the latter way it is more agreeable to the taste, but when it must be eaten without vegetables, it heats and disorders the body in a few days.

I will not stop to detail all the dangers that our traveller ran in these solitudes, where he was continually obliged to climb steep rocks, to leap over torrents, and walk upon the trunks of decayed trees which crumbled beneath his feet, where an awful darkness obscures the woods, produced by the thickness of the trees, by the liannes which interlace their branches, and still more by a thick fog which almost alway covers these damp mountains. Michaux had found a new species of *pavia*, of *clethra*, of *azalea*, and of *rhododendrum*. He was animated by enthusiasm, and insensible to fatigue. Arrived at the source of the river Tennessee on the further side of the mountain, he found a delightful plain of a mile in length, covered with delicious strawberries; he took up some of the plants which succeeded in France. This was his journey's end; he returned to Charleston, where he arrived the 6th of July, after a journey of three hundred leagues, through Carolina and Georgia. In the southern part of the latter state he found a tree resembling the Jesuit's bark, used by the natives in fevers, and which will probably be very useful in medicine. This tree, which he has made known under the name of *Pinckneya pubens*, can bear the winter of our southern departments. It is now cultivated by M. Cels, in the garden of the museum.

(To be continued.)

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# ORIGINAL POETRY.

Messrs. Editors,

Anacreon has sung his barbiton, and Horace his lyre. Every modern magazine has its sonnets to guitars, Aeolian harps, etc. That you may not be excepted from the number, I send you the following address

## TO A HAND ORGAN.

Out on your noise, ye blastit wight,
That breaks my slumbers ilka night,
Grindin your tunes for very spite
Through thick and thin!
Ye'd make a Christian swear outright
To hear your din.

Sure ye must be some smoutie ghost
Let loose frae hell's infernal coast;
Ane of auld Clootie's muckle host,
An' yelpin choir,
Sic as he keeps to skelp and roast
Wi' brunstane fire.

Did ye but ken the pangs I feel
To lay and list your cursed squeel,
Ye wad na grind anither peal
Sae harsh and deep;
But gang in pitie to the deil,
An' let me sleep.

There is na musick in your din,
Nay, sic a discord ye begin,
Ye jar the very windows in
Wi' tortured tune;
If murder be a deadly sin,
Ye'll rue it soon.

To please the deil auld Orpheus played,
And for his wife i' fiddlin paid.
On dolphin's tail Arion rade
The billows stripin.
Baith drew the oaks frae hill to glade
By dint o' pipin.

But ye wad do things greater still;
Your noise wad drown a water mill,
Ye'd scare the woods and split the hill,
Sae great your power.

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And ony mortal wight ye'd kill
In half an hour.

If pilgrimage to holy shrine
Wad stap your unco gratin whine,
Or souse ye in the Red Sea's brine
For aye to sleep;
Right soon I'd make the penance mine,
And think it cheap.

But if ye heed nor prayer nor spell,
And winna stap that croakin yell
For a' poor bard can sing or tell,
Or ony boon;
I'll try if brickbats can avail
To change your tune.

## ANACREON ODE V. LITERALLY TRANSLATED.

The rose of the Loves
Let us mingle with wine;
The rose with fair leaves
On our brows having twin'd,
Let us drink, sweetly smiling.

The rose! surpassing flower!
The rose! the Spring's delight!
To gods the rose is dear!

Cytherea's son with roses
Enwreathe's his silken locks,
Among the Graces dancing.

I'll crown myself; and, chanting
O Bacchus, round thine altar,
(With maids of swelling bosom)
And chaplets twin'd with roses
Circling my brow, I'll dance.

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The following Stanzas are extracted from Walter Scott's new and elegant poem, "The Lady of the Lake," just published by W. Wells and T. B. Wait and Co. They describe the incantations and curses of the half-pagan, half-christian Monk in the preparation of the FIERY CROSS. This was sent round by a trusty messenger to raise the clan, and at sight of it every man from sixteen to sixty, capable of bearing arms, was obliged instantly to repair in his best accoutrements to the place of rendezvous.

'Twas all prepared ;.....and from the rock,
A goat, the patriarch of the flock,
Before the kindling pile was laid,
And pierced by Roderick's ready blade.
Patient the sickening victim eyed
The life-blood ebb in crimson tide,
Down his clogged beard and shaggy limb,
Till darkness glazed his eyeballs dim.
The grisly priest, with murmuring prayer,
A slender crosslet framed with care,
A cubit's length in measure due ;
The shaft and limb were rods of yew,
Whose parents in Inch-Cailliach wave
Their shadows o'er Clan-Alpine's grave,
And, answering Lomond's breezes deep,
Sooth many a chieftain's endless sleep.
The Cross, thus formed, he held on high,
With wasted hand and haggard eye,
And strange and mingled feelings woke,
While his anathema he spoke.

"Woe to the clans-man, who shall view
This symbol of sepulchral yew,
Forgetful that its branches grew
Where weep the heavens their holiest dew
On Alpine's dwelling low !
Deserter of his Chieftain's trust,
He ne'er shall mingle with their dust,
But, from his sires and kindred thrust,
Each clans-man's execration just
Shall doom him wrath and woe."
He paused ;.....the word the Vassals took,
With forward step and fiery look,
On high their naked brands they shook,
Their clattering targets wildly strook ;
And first, in murmur low,
Then, like the billow in his course,
That far to seaward finds his source,

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And flings to shore his mustered force,
Burst, with loud roar, their answer hoarse,
"Woe to the traitor, woe!"
Ben-an's gray scalp the accents knew,
The joyous wolf from covert drew,
The exulting eagle screamed afar,....
They knew the voice of Alpine's war.

The shout was hushed on lake and fell,
The Monk resumed his muttered spell.
Dismal and low its accents came,
The while he scathed the Cross with flame;
And the few words that reached the air,
Although the holiest name was there,
Had more of blasphemy than prayer.
But when he shook above the crowd
Its kindled points, he spoke aloud :.....
"Woe to the wretch, who fails to rear
At this dread sign the ready spear!
For, as the flames this symbol sear,
His home, the refuge of his fear,
A kindred fate shall know;
Far o'er its roof the volumed flame
Clan-Alpine's vengeance shall proclaim,
While maids and matrons on his name
Shall call down wretchedness and shame,
And infamy and woe."....
Then rose the cry of females, shrill
As goss-hawk's whistle on the hill,
Denouncing misery and ill,
Mingled with childhood's babbling trill
Of curses stammered slow;
Answering, with imprecation dread,
"Sunk be his home in embers red!
And cursed be the meanest shed
That e'er shall hide the houseless head,
We doom to want and woe!"
A sharp and shrieking echo gave,
Coir-Uriskin, thy goblin cave!
And the gray pass where birches wave,
On Beala-nam-bo.

Then deeper paused the priest anew,
And hard his labouring breath he drew,
While, with set teeth and clenched hand,
And eyes that glowed like fiery brand,

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He meditated curse more dread,
And deadlier, on the clans-man's head,
Who, summoned to his Chieftain's aid,
The signal saw and disobeyed.
The crosslet's points of sparkling wood,
He quenched among the bubbling blood,
And, as again the sign he reared,
Hollow and hoarse his voice was heard:
"When flits this Cross from man to man,
Vich-Alpine's summons to his clan,
Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!
May ravens tear the careless eyes,
Wolves make the coward heart their prize!
As sinks that blood-stream in the earth,
So may his heart's blood drench his hearth!
As dies in hissing gore the spark,
Quench thou his light, Destruction dark!
And be the grace to him denied,
Bought by this sign to all beside!"
He ceased: no echo gave agen
The murmur of the deep Amen.

Then Roderick, with impatient look,
From Brian's hand the symbol took:
"Speed, Malise, speed!" he said, and gave
The crosslet to his hench-man brave.
"The muster-place be Lanric mead.....
Instant the time.....speed, Malise, speed!".....
Like heath-bird, when the hawks pursue,
A barge across Loch-Katrine flew;
High stood the hench-man on the prow,
So rapidly the barge-men row,
The bubbles, where they launched the boat,
Were all unbroken and afloat,
Dancing in foam and ripple still,
When it had neared the mainland hill;
And from the silver beach's side
Still was the prow three fathom wide.
When lightly bounded to the land,
The messenger of blood and brand.

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THE

# BOSTON REVIEW,

FOR

## AUGUST, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE 4.

*Lectures on the Evidences of the Christian Religion, delivered to the senior class, on Sundays, in the afternoon, in the College of New Jersey. By the Rev. Samuel Stanhope Smith, D. D. President of the College.* Philadelphia; Fry and Kammerer. 12mo. pp. 408. 1809.

(Continued from page 419, vol. viii.)

In the third lecture Dr. Smith, having divided the Evidences of Christianity into two kinds, positive and direct, and collateral and presumptive, proceeds to examine, and answer Hume's argument against the credibility of miracles. In the fourth lecture he treats of the character of the witnesses of the miracles and resurrection of Christ; and the reasons for confiding in their testimony. Of the fifth and sixth lectures, the subject is the rapid propagation of Christianity, under circumstances apparently the most unfavourable; and a comparison of this with the progress of the reformation, the success of modern missionaries, and the establishment of Mahometanism. The design of the seventh lecture is to shew, that the charge of credulity cannot be urged against those who embraced Christianity, and that the natural love of mankind for the marvellous would not have contributed to its reception. The eighth lecture treats of demoniacal miracles and the supposed power of demons, to which there is an appendix concerning demoniacal possessions. On these subjects the author adopts the opinions of Farmer, that all miracles are to be referred to

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God as their immediate author; that no inferiour being has the power of suspending or counteracting the order of nature; and that what were anciently esteemed daemoniacal possessions were nothing more than natural diseases. He likewise adopts the arguments of Farmer, as far as these could be exhibited in the space allotted to these subjects. In the ninth lecture, with reference to the subject of daemoniacal miracles, he considers he prodigies wrought by the magicians in Egypt in opposition to Moses. These he of course supposes with Farmer, to have been mere impostures, though without entering into so particular an explanation of the subject as is given by that author. The tenth lecture treats of the sorceress of Endor, and the appearance of Samuel to Saul. Dr. Smith gives the two explications stated by Farmer; both that which supposes the whole scene an effect of imposture in the woman, and that adopted by Farmer himself, according to which there was a real miraculous appearance of the prophet sent by God to reprove Saul. Farmer makes it however an essential part of this latter explication, that the appearance was previous to the commencement of any pretended magical rites by the woman, immediately upon the king's saying, "Bring me up Samuel," which circumstance is not particularly noticed by Dr. Smith. In the eleventh lecture, still with reference to the subject of daemoniacal miracles, are explanations, of Deut. xii. 4. Mat. xxiv.24. Mark xiii. 22. and in a note of 2 Thess. ii. 9. in all which Dr. Smith follows Farmer. The lecture concludes with some account of the celebrated impostor Apollonius Tyanaeus. The five following lectures are on the evidence of prophecy. The prophecies selected for consideration are those respecting Ishmael; that of Moses [Deut. xxviii. and xxx.] of the fate of the Jewish nation; those concerning Tyre, Egypt, and Babylon, and the predictions concerning the Messiah, particularly those of Haggai and Daniel. In the fifteenth lecture, which treats in general of the predictions concerning the Messiah, is the following passage.

"It is a circumstance particularly deserving your attention, that there was no civilized nation of antiquity, in which were not found traditions concerning a divine personage who should appear upon earth, to teach men the true knowledge of God, their duties, and their hopes, and to restore the reign of righteousness and peace to the world afflicted with miseries and crimes. This was a natural consequence of the piety and prophetick character of the father of the race after the deluge. Instructing his



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children, who were destined to be the founders of the future nations of the world, in the principles of piety and virtue, he would be especially solicitous to instil into their minds this sublime and blessed hope, which was given by God as the consolation of man in the depth of his affliction after the *fall*. If the Mosaick history of the world be true, if Adam after his fall, received this consolatory promise; and if Noah were a good man, and a prophet; then ought we to expect to find this original prediction and promise, with more or less clearness, among the traditions of all the primitive nations of mankind; and, finding it among all nations, as we do, it may justly be considered as an absolute verification of the account of Moses, and of the existence of this prophecy from the beginning; for we can hardly conceive of any other mode in which it could have been so universally diffused. It received further elucidation and extension in the progress of time, by succeeding patriarchs and prophets. The knowledge of it became more definite by the dispersion of the Jewish nation, who carried their sacred writings with them in all their wanderings. At length the precise period, at which the Messiah should appear, became fixed and settled in prophecy. And, at the moment that his birth was announced, the world was waiting for the event with anxious and universal expectation."

These expressions are much too strong and unguarded. Dr. Smith goes on to say:

"The harmonious muse of Virgil has presented to us the character of the expected prince and Saviour drawn from tradition, and has exhibited the general hope and solicitude of the nations for his appearance at that time in an exquisite poem and almost in prophetick numbers."

He then gives some extracts from the Pollio of Virgil, and observes:

"What a resemblance do we perceive in these strains of the Roman poet to those of a Hebrew prophet! In the same spirit proceeds the whole of this admirable poem, which might be esteemed an almost literal translation of many of the most beautiful passages in the prophecy of Isaiah. And indeed it is far from being improbable, that Virgil was acquainted with the prophetick scriptures, as they had, long before this period, been translated into the polite and universal language of the Greeks."

In the Pollio of Virgil, the poet is evidently speaking of some child, whose birth in the course of nature was expected in a very short time, probably that of Octavius and Scribonia. Scribonia was indeed delivered of a daughter; but as the suppositions of the poet concerning a child yet unborn must in any case have been founded in uncertainty, the fact does not appear to lessen the probability of what has just been suggested. With reference therefore to this expected offspring of Octavius, he is foretelling, it may seem, the establishment of

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a regular government in his family, which must have been very grateful flattery to that triumvir, and describing in the figurative obscurity of prophetical language, the peaceful and prosperous times, which under such a government he hoped might follow the dreadful calamities that the civil wars had brought upon the empire. A treaty of peace had just been concluded between Octavius and Antony, partly through the mediation of Pollio, to whom the poem is addressed ; and it is perhaps to this intervention, and to the future good consequences expected from his exertions, that the poet may refer when he says,

> Te duce, si qua manent, sceleris vestigia nostri
> Irrita perpetuâ solvent formidine terras.

But whether this be so or not, whether by "Te duce" be meant "under your direction and guidance," or as Heyne explains it, "auspice, a tuo inde consulatu ;" still the passage seems to have reference only to the suppression of the remains and the consequences of the civil wars. Other passages in which these wars are spoken of in a similar manner are sufficiently familiar.

> Cui dabit partes scelus expiandi
> Jupiter. Hor. Od. I. ii. 29, 30.
>
> . . . . . arma
> Nondum expiatis uncta cruoribus. Od. II. i. 4, 5.

See likewise the seventh of the epodes of Horace.

We will now notice a few other expressions in this poem, which, with the general view that we have given of its design, seem not difficult to be understood.

> Jam nova progenies coelo demittitur alto.

By "nova progenies" is meant a new race of men, and is equivalent to "aurea genus" in the ninth line. It is thus explained in the Greek version of the eclogue given by Heyne, as preserved by Eusebius in Orat. Constantini M. ad Sanctorum coetum, in which oration it is inserted and commented upon with the design of shewing that the original contained a prediction of the advent of the Messiah.

> Ενθεν επειτα νεων πληθυς ανδρων εφαανθη.

It is not easy perhaps to determine the precise meaning, if it have any, of the phrase "coelo demittitur alto," which is not

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particularly noticed in the Greek version, that we have quoted. Hesiod, however in his descriptions of the different ages of men, begins each with a declaration, that the men of that age were formed by the gods.

Χρυσεον μεν πρωτιστα γενος μεροπων ανθρωπων
Αθανατοι ποιησαν..... [Op. 109, 110.

Δευτερον αυτε γενος πολυ χειροτερον μετοπισθε
Αργυρεον ποιησαν ολυμπια δωματ' εχοντες. [Op. 127, 128.

The meaning of Virgil is probably nothing more.

Pacatum reget patriis virtutibus orbem.

This flattery of Octavius requires no explanation.

Cara deûm soboles, magnum Jovis incrementum.

The Julian family claimed descent from Jupiter through Dardanus. By "incrementum Jovis" may therefore be meant "progeny of Jove." It is however otherwise explained, "alumnus et nutricius, θρεμμα Διος, διοτρεφης." In the sixth Aeneid Virgil calls Augustus "Divi genus."

Aspice convexo nutantem pondere mundum, &c.

In the style of prophetical writing, the imagination is particularly licensed; and this and the following lines seem to us nothing more than the language of poetical enthusiasm concerning the re-establishment of order and tranquillity throughout the Roman empire. This too was a subject, on which all hyperbole was flattery to Octavius.

With regard to the high character attributed to the child throughout this poem, we may not be surprized at it, when we recollect the manner in which Virgil had before spoken of Octavius in his first Eclogue, and the still bolder address to him at the commencement of the Georgicks.

In his second book "de Divinatione," Cicero, in the person of his brother Quintus, speaks of a prophecy said to be contained in the Sibylline books, concerning a future king of Rome, and an expectation, which had prevailed, that the interpreter of these books would apply this prophecy to Caesar. "Sibyllae versus observamus, quos illa furens fudisse dicitur, quorum interpres nuper falsa quaedam, hominum fama, dicturus in senatu putabatur, eum, quem re vera regem habebamus appellandum quoque esse regem, si salvi esse vellemus."

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Cicero however expresses his doubts, whether there were really any such prediction, and speaks of it with contempt, supposing it to have existed. "Hoc si est in libris in quem hominem et in quod tempus est? callide enim, qui illa composuit perfecit, ut, quodcunque accidisset, praedictum videretur, hominum et temporum definitione sublata." It is not impossible, however, that Virgil may have had this reported prophecy in mind in composing the present poem, which he commences with a reference to some Sibylline oracles. Perhaps likewise the passage in the sixth Aeneid, where the Sibyl is made to speak of Augustus, may contain a transfer of the same prophecy to him after it had so entirely failed in his offspring.*

> Hic vir, hic est, tibi quem promitti saepius audis
> Augustus Caesar, &c.

There is however no reason to believe that this prediction had its origin in any way from the Jewish scriptures. Others probably of a similar kind either really existed, or were pretended to exist in the Sibylline books, as that, which according to Sallust, Lentulus was said to have quoted as promising success to himself, when engaged in the conspiracy of Cataline.

As to what is said in the commencement of this poem,

> "Ultima Cumaei venit jam carminis aetas," &c.

it seems to be nothing more, than a mere poetical declaration that the golden age was about to be renewed, with reference, as we have remarked, to some Sibylline oracle contained either in the books preserved in the capitol, or in some other of the vast number of compositions claiming a similar character, which it is well known were extant about this time.

We will now notice the imagery, in which Virgil describes the coming age, for the purpose of observing, whether there be any so close resemblance, as seems to have been generally supposed, between it and that in which the prophet Isaiah speaks of the times of the gospel.

During the infancy of the boy the earth was to pour forth in mingled profusion different kinds of beautiful and aromatick plants and flowers; the goats were to return home of their own accord distended with milk; the herds were to fear nothing from the lion flowers were to spring up where he

* See the note of Henley on Lowth's 21st Lecture, Gregory's Translation.

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lay ; noxious plants and animals were to be destroyed, and the most precious perfumes to become common. As he grew older, the harvests were to ripen without care ; the grape was to hang on the uncultivated bramble, and oaks were to distil honey. Some remains of former wickedness however were yet to exist, which should lead men to tempt the sea in ships, to fortify cities, to plough the earth, and to engage in expeditions similar to that of the Argonauts, and of the Trojan war. But when he arrived to full age the ocean was to be deserted ; all commerce was to cease ; every land was to bring forth every kind of product ; the earth was not to be cultivated, nor the vine pruned ; the ploughman was to loose his oxen from the yoke ; and the art of dyeing was to be disused, for the flocks in feeding were to have their fleeces variously coloured, purple, yellow, and vermillion.

There is surely no very striking resemblance between all this and the imagery of the prophet Isaiah. In direct opposition to that happy idleness, which Virgil represents as characteristick of the golden age, he says of the times which he is foretelling ; "They shall build houses and inhabit them ; they shall not plant and another eat :.....they shall not labour in vain, nor bring forth for trouble."* But although the poet has not borrowed from Isaiah, he seems to have taken his ideas from another source. Hesiod in describing the men of the golden age, says,

.....εσθλα δε παντα
Τοισιν εην· καρπον δ' ωρεσε ζειδωρος αρουρα
Αυτοματη πολλον τε και αφθονον· οι δ' αθελημοι
Ηρυχοι εργα νεμοντο συν εσθλοισιν πολεσσιν. Op. 117. seq.

And in describing the rewards of a nation cultivating justice, he says,

Θαλλουσιν δ' αγαθοισι διαμπερες· οι δ' επι νηων
Νισσονται, καρπον δε φερει ζειδωρος αρουρα. Op. 236, 237.

Heyne in his commentary has pointed out various other resemblances between passages and expressions in this eclogue and in Hesiod's description of the different ages of men.

There is a slight resemblance between some passages in Isaiah and the following :

* Isaiah lxv. 21, 22.

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.....nec magnos metuent armenta leones.

. . . . . .

Occidet et serpens.....

Virgil however represents the serpent as about to be destroyed, Isaiah as about to change his nature ; nor would the Roman poet, either in transcribing or imitating, have wholly neglected the beautiful amplifications and imagery of the prophet. "The wolf also shall dwell with the lamb ; and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together, *and a little child shall lead them.*

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Isaiah xi. ver. 6. 8.

It remains to be remarked, that what forms a very striking part of the prophecies of Isaiah respecting the age which he foretells, is the most remarkable character attributed by him to its founder, and that there is nothing answering to this in the poem of Virgil.

In connexion with the preceding observations should be considered the very great improbability that the Roman poet should have made himself acquainted with a work, which to him must have been almost unintelligible, accessible, if at all, only through the medium of a barbarous translation, and one of the religious books of a people, every thing relating to whom seems to have been an object of ridicule and hatred to other nations. If there were more resemblance, than does in fact exist, between the prophecies of Isaiah and the poem of Virgil, it might perhaps be accounted for by a supposition, which has been made, that the latter borrowed from some of the Sibylline books then in existence, and that some of those from which he borrowed were the works of Jewish authors imitating the prophecies of their nation. We do not think, however, that the resemblance is so great as to require any such solution. On the whole, therefore, we believe that the Pollio of Virgil was written without any knowledge, immediate or remote, of the prophecies of Isaiah, and without any relation to the predictions concerning a Messiah. With respect to the supposition, that it contains an application of these predictions which had in some way come to the knowledge of Virgil, to a child, whose birth was expected at the time of his writing ; the words of Heyne are, Nihil ista opi-

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nione esse potest levius et certis rerum argumentis magis destitutum.

In the sixteenth lecture, Dr. Smith treats of the prophecy of Haggai (ii. 7. 9.) and that of Daniel concerning the seventy weeks. In the explanation of the latter prophecy he follows Prideaux. We think that of Blayney very ingenious and preferable to any other. It may be found annexed to his translation of Zechariah.

The seventeenth lecture commences the examination of the collateral or presumptive proofs of Christianity, and is principally occupied in treating of the first mentioned of these, the sublimity of the scriptures. These presumptive evidences arise, according to Dr. Smith,

"In the first place out of the scriptures themselves: their sublimity, their purity, their plainness, their efficacy on the hearts of men, and their consistency with the state of the world, and with themselves, though penned by writers of such various characters, and so far removed from one another in point of time, through a long series of ages: in the next place, out of the character of the Saviour, and of those humble instruments which he employed to promulgate his doctrines: and lastly, out of the consequences which have flowed from the promulgation of the gospel."

With regard to the sublimity of the scriptures, he proceeds to observe:

"One of the first of the internal characters of the scriptures which strikes us, is the grandeur both of sentiment and language which pervades the poetick and prophetick parts of them in general, and especially that astonishing sublimity into which they rise whenever they speak of the Deity, who is, indeed, their principal subject. They frequently present to us very noble views of the actions and sentiments of illustrious men, as well as magnificent descriptions of natural scenes: but whenever they speak of the perfection, or the operations of the Supreme Being, as if full of God, they seem rapt above themselves. They break out into strains to which there is no parallel, the enemies of Christianity themselves being judges, in the productions of ancient or modern genius. This was to be expected of men writing, or speaking under the influence of genuine inspiration; and the existence of the fact, that they have thus spoken and written, affords a presumption, of no inconsiderable force, that they were truly the subjects of that divine inspiration to which they laid claim. Whence, if not from this cause, was it that a few devout men in an obscure nation, and in a remote age, far beyond the birth of arts in Greece or Rome, formed such sublime, or rather, such divine conceptions of Deity, and have conveyed them in such elevated strains as there is nothing to equal in the noblest works of those celebrated nations even in the most refined periods of their improvement. Let me se-

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lect only one example of the appearance of the Almighty. *Then the earth shook and trembled. He bowed the heavens also and came down, and darkness was under his feet. And he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. The Lord thundered in the heavens; then were the beds of the ocean laid bare; and the foundations of the world were disclosed.* But where shall we find an idea so sublime, and expressed in such a noble simplicity of language, as that of the creation, as it is represented by Moses: *In the beginning, God created the heavens and the earth; and God said, let light be, and the light was.** Perhaps words cannot better express the facility with which omnipotence gave existence to the universe."

We agree with Dr. Smith in believing that the representations of the deity in the Jewish scriptures (for of those we are about particularly to speak) afford a very strong argument of the divine origin of the Jewish religion; but we do not agree with him in thinking that those highly figurative passages, in which the deity is sometimes spoken of, are to be quoted at the present day as examples of sublimity, or that they are adapted to excite in the mind of the unprejudiced reader of taste any feelings similar to those produced by the higher kind of poetry. It seems to us to be accounted for only on the supposition of immediate and continued revelations, that among the Jews, from a period when their history represents them as but just above barbarism, and through a succession of ages, during which they never in general literature or science approached to the level of some of the neighbouring nations, their popular notions of the deity, as contained in their sacred books, should have been so wonderfully superiour and more correct, than any beliefs which elsewhere prevailed. These notions however are frequently, though not universally expressed in a style, where images are taken from finite and created things, where human passions are attributed to God, and where an attempt is made to magnify his power and his works by allusion to their superiority over the works and power of man and other beings. These modes of expressions were such as were necessary in addressing a people of rude and uncultivated minds, who had but few abstract ideas, whose thoughts were principally conversant about sensible objects, and who of course would have been little able to comprehend,

* Gen. i. 1. This passage has been quoted as a noble example of sublimity and simplicity united, by that illustrious critick Longinus; and the quotation has been repeated after him by almost every critick since his age.



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and certainly have been much less powerfully impressed by more refined and correct accounts of the divinity. These representations effected what was at that time to be accomplished. They gave the Jews an high notion of the indefinite superiority of that Being, whose peculiar people they were, above all power or dignity attributed by the neighbouring nations to the objects of their idolatrous worship. But considered in itself, that style, which is the language of imagination, does not seem the most proper in speaking of God. In the contemplation of his character, our imagination is but the feeble and distant follower of our reason. The attributes of infinite excellence that faculty can neither amplify, nor adorn, nor illustrate. If we take the example given by Dr. Smith, it does not seem to us adapted to produce any emotions resembling those of sublimity, to be told concerning Him, of whom *no heart can think worthily*, that "he rode on a cherub and did fly." Let us consider a still higher description from the prophet Isaiah; "It is He that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers; that spreadeth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." There is perhaps nothing comparable to this in any heathen poet. But even this description does not elevate; it does not equal, it does not remotely approach to the idea, which reason, illuminated by Christianity, teaches us to form of God. We do not wonder that the passage in Genesis mentioned by Dr. Smith appeared highly sublime to Longinus, who had just been considering some of Homer's descriptions of the heathen gods. But the mind of a reader at the present day may be in a different state from that of an ancient critick. Let us alter the form of expression by which the Deity is represented as speaking, which seems to add nothing to its grandeur, and say, "God willed that there should be light, and there was light:" and it merely equals our common habitual notions of omnipotence. We might meet it in a metaphysical treatise, and pass it over without more emotion, than any other sentence of the work.

Perhaps however, after all, this will prove, not that the conception which the critick praises is not sublime; but that Christianity has so familiarized us to just representations of the Deity, that when we meet them they do not always excite sublime emotions. We would not be misunderstood as denying that there are, though of a different kind, passages

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of high poetical sublimity, as well as of exquisite beauty and simplicity, in the Jewish scriptures.

The remaining lectures are occupied in treating the presumptive evidence of Christianity as already stated. From the nineteenth, the subject of which is the consistency of the scriptures with themselves and the state of the world, the following is an extract.

"That any work, the production of one author, and embracing a code of legislation, or system of morals, however extensive soever, founded on his peculiar opinions, should be regularly deduced from definite principles, should aim at one end, and be found coherent in all its parts, would have in it nothing surprising. It would be a natural consequence of genius, and sound judgment in the writer. But, in the scriptures we perceive, not the work of one author, nor of one age, but the gradual development of a grand scheme of providence, and of divine grace towards mankind, commencing with the origin, and carried on through the whole series of time, till the close of the canon of the New Testament, in the accomplishment and illustration of which an immense number of persons must have co-operated throughout successive ages, not connected with one another, and not acting, as far as appears to human view, under any common direction. One dispensation follows, and is built upon another. The same spirit, the same principles of theology, of piety, and morals pervade the whole; the same spiritual promises and hopes are gradually unfolded through thousands of years, and conducted to their ultimate accomplishment. Here is a vast concatenation of events intimately linked together, and depending upon one another; here is a unity of plan in this great system continued down through different dispensations of the mercy of God to the world, tending to fulfil one great design, the salvation of mankind through a Redeemer; of the astonishing development of which design, continued through such a long period, no reasonable account can be given, unless we suppose the whole to be under the immediate guidance and direction of heaven. Plans formed by human contrivance are not so permanent, and, if I may use the term, so continuous. There is no example, in human affairs, of successive generations taking up one design, unfolding it by degrees in a long course of ages, and carrying it, at length, to its ultimate completion. From the character and state of human nature, its limited, and discordant views, this is perhaps impossible. We do not perceive the various schools of philosophy concurring long in the same systems of physicks, or of morals. One leader of a sect differs from another; the disciple differs from his master; the principles on which their respective theories are built are continually changing. But in the holy scriptures we find one uniform consistent design pursued from generation to generation. Amidst all the variations which in a long succession of ages must have occurred in the state of society, in the manners of men, in their habits of thinking, and in the external forms and usages of the church itself, we still perceive the same doctrines concerning the nature of God, and the duties of man; we still

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discern the same principles of morals, the same worship of the heart required in true religion, the same high and eternal motives of duty urged upon the conscience, the same promised Saviour exhibited to our faith, the same plan of divine grace, distinguished only by the additional lights from time to time thrown upon it as it approached its final accomplishment. In this consistency, then, we behold a moral phenomenon so different from whatever takes place in the plans and designs of men, as to afford no slight presumption that the whole, from its commencement to its consummation, has been under the wise and gracious direction of the Spirit of God The same Spirit seems to have inspired the holy patriarchs, the great legislator of Israel, the long succession of the Hebrew prophets, and the evangelists and apostles of our blessed Lord."

In a note on the lecture from which this is an extract, we see with pleasure that Dr. Smith announces the republication in a revised and enlarged edition of his "Essay on the causes of the Variety of Complexion and Figure in the Human Species."

Notwithstanding some negligences of language, such as "conviction operated by miracles;" the power "of operating miracles;" "If then we should suppose.....*would* we not be involved," &c. the style of these lectures is, as we have said, in general, pure and perspicuous, and the arguments which they contain are stated with elegance and strength.

ARTICLE 5.

*A Biographical Dictionary, containing a brief account of the first settlers, and other eminent characters among the magistrates, ministers, literary and worthy men, in New England. By John Eliot, D. D. corresponding secretary of the Massachusetts Historical Society.* Boston; E. Oliver. 1809. 8vo. pp. 512.

*An American Biographical and Historical Dictionary, containing an account of the lives, characters and writings of the most eminent persons in North America, from its first discovery to the present time, and a summary of the history of the several colonies and of the United States. By William Allen, A. M.* Cambridge; Hilliard and Metcalf. 1809. 8vo. pp. 632.

(Continued from page 335, vol. viii.)

THE title of Mr. Allen's book is too promising as respects history—it is a biographical work, with a few historical articles, viz. "a compendious history of the United States, and of each separate colony and state."—Extending to all North America, it is much more voluminous than the New England Biographical Dictionary. A brother reviewer has paid the

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respective works the compliment of instituting the following comparison.* "The American Biographical Dictionary contains accounts of 686 persons; the New England Biographical Dictionary of 334. The former has about 454 names not in the latter; the latter 106 not in the former. They have in common 232 names, and the American Biographical Dictionary has 227 names, belonging to New England, not in the New England Biographical Dictionary."—The reviewer does not give his solution of these phenomena, nor say what inferences result, affecting the comparative merit of the two works. We may ask—is the New England Biographical Dictionary more fastidious than the other about the names to be inserted; more confined to men of note; or more copious upon each article; or has the author passed over persons entitled to notice, because, though acquainted with their fame, he wanted materials for their biography; or is his book too small for his subject, and are many excluded for want of room for all? The New England names make almost two in three of those in the American Biographical Dictionary. "Introducing the first ministers of the principal towns for the purpose of illustrating the history of the country," must contribute to this disproportion. Yet 106 in the New England Biographical Dictionary are not in this. These were perhaps to be supplied out of the "200 articles prepared," but not published for want of more pages, or another volume. Have the writers differed in their judgment of the persons to be classed among the worthies? We do not undertake to solve the questions suggested by the comparison above quoted. We do not think, however, it ought to fix suspicion upon either work. One observation may be applicable. As in a gazetteer, towns and districts of little consequence should be noted, on account of their relation to more interesting places, so in a biography, men of no very splendid name may be so related to history or affairs, as to claim a record with others of more prominent character. In ascertaining who should occupy this subordinate station, large allowance must be made for difference of impression and information in the authors of distinct works. Some will be taken, who have no decided priority of merit or interest to others, who may be left.

Mr. Allen was under many advantages for the successful prosecution of his design, surrounded with the ample library

* See Panoplist for January last.

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of Harvard College, and near to the Athenæum and Historical Society library in Boston, of which he makes honourable mention. An extract from his well written preface explains his plan, and the difficulties attending its execution.

"It was proposed to give some account of the persons, who first discovered the new world; of those, who had a principal agency in laying the foundations of the several colonies; of those, who have held important offices and discharged the duties of them with ability and integrity; of those, who have been conspicuous in the learned professions; of those, who have been remarkable for genius and knowledge, or who have written any thing, deserving of remembrance; of the distinguished friends of literature and science; of the statesmen, the patriots, and heroes, who have contended for American liberty, or aided in the establishment of our civil institutions; and of all, whose lives, bright with Christian virtue, might furnish examples, which should be worthy of imitation. It was determined to enlarge this wide field by giving as complete a list, as could be made, of the writings of each person, and by introducing the first ministers of the principal towns for the purpose of illustrating the history of this country. The design included also a very compendious history of the United States, as well as of each separate colony and state, for the satisfaction of the reader, who might wish to view the subjects of the biographical sketches in connexion with the most prominent facts relating to the country, in which they lived. In addition to all this, it was intended to annex such references, as would point out the sources, from which information should be derived, and as might direct to more copious intelligence, than could be contained in this work.

"Such were the objects, which the author had in view, when he commenced an enterprise, of whose magnitude and difficulty he was not sufficiently sensible before he had advanced too far to be able to retreat. The modern compilers of similar works in Europe have little else to do but to combine or abridge the labours of their predecessors, and employ the materials previously collected to their hands. But in the compilation of this work a new and untrodden field was to be explored. It became necessary not only to examine the whole of American history, in order to know who have taken a conspicuous part in the transactions of this country; but to supply from other sources the imperfect accounts of general historical writers. By a recurrence to the references it will be seen, that much toil has been encountered. But though the authorities may seem to be unnecessarily multiplied, yet there has been some moderation in introducing them, for in many instances they do not by any means exhibit the extent of the researches, which have been made. It could not be expected or wished, that newspapers, pamphlets, and other productions should be referred to for undisputed dates and single facts, which they have afforded, and which have been embodied with regular accounts. The labour however of searching for information has frequently been less, than that of comparing different statements, endeavouring to reconcile them when they disagreed, adjusting the chronology, combining the

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independent facts, and forming a consistent whole of what existed only in disjointed parts. Sometimes the mind has been overwhelmed by the variety and abundance of intelligence; and sometimes the author has prosecuted his inquiries in every direction, and found only a barren waste."

Much of the work is compilation; a republication or epitome of biographical accounts already printed in newspapers, magazines, and funeral discourses. The authority of lives so prepared is answerable to that of the sources whence they were derived. They must often fail to show characters not merely in their "full dimensions," but in their "true shape." Where there are different or opposite accounts of the same character, pains and candour may do much in ascertaining the exact truth. We presume our author has not spared labour to make a fair result from contradictory statements; though we believe in some instances he has erred. Even with an orthodox faith and an honest intention, it is possible we may tell a story in a manner to show that inclination has slipped its line into our hand, whilst we think we are driving at nothing but truth. Many of these lives are collected from a mass of history in which the facts are blended. The copious references indicate the writer's patience and fidelity of research, and extent of reading. Such care to acquaint the reader with authorities always turns to good account. He is flattered with the opportunity proffered him of knowing as much as his instructer; repays confidence with confidence—and being satisfied that there is no design to forestall his judgment, and perceiving no demand for implicit faith, is disposed to acquiesce in the statements of the author. If this production of his evidence were not the true policy of an author, it must be acknowledged honourable; and to the publick increases the value, whilst it renders more palpable the errours or deficiencies of a biographical work.

We are also under great obligations to Mr. Allen for the ample and generally complete list of the publications of authors, subjoined to his account of their lives. Whoever shall prosecute Dr. Homer's design of a Bibliotheca Americana, will find this work a treasure of information applicable to his use.

In the literary execution of this Dictionary, there is much to commend. Where the author has employed his own style, he discovers no inconsiderable talent in composition. He

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is lucid, natural, and correct; sometimes rising to vigour and animation. The diction is generally pure. Offences against brevity, so easy to be committed, are, it must be confessed, to be found; and a great deal of *cant*, scattered over these pages, might be spared to good taste, we humbly conceive, without detriment to edification.

From what we have said, our readers will justly infer, that we think this work contains the leading facts in the lives it records, and much ingenious delineation of character. It exhibits noble traits of impartiality, equity and candour in the writer, pleasing specimens of cautious reprehension and generous praise. He is evidently solicitous to do homage to the moral considerations which should govern every man, and especially one who assumes to guide or influence the publick judgment of the merit or demerit of those who may be arraigned before the tribunal of opinion Whilst we are free to commend the performance in these and other respects, we feel bound to except against some of its particular parts or general features.

The accounts of some persons, or some of the items in those accounts, rest on such scanty materials or doubtful authority, that they had better have been omitted. We think the biographer might have approached nearer to several personages, and marked them out in more distinct and discriminating lines, without the hazard of mistake or injustice.

We think he is sometimes warped by the spirit of sect, and is too much of a zealot for peculiar opinions to be always an unexceptionable witness or judge. Symptoms of the democratick politician are now and then discoverable out of place. They appear in representations too favourable of some who belong to this denomination, and in slants at their opponents. "The absurdity of hereditary wisdom, and the mischiefs of monarchy," are mentioned with an emphasis, as though the plebeian supicion, about a government by a king and nobles being the object of some of our statesmen, had a colourable pretext. "In his political principles," speaking of Governour Livingston, "he was purely republican, having an abhorrence of the monarchical form of government." Republicanism in this country consists in maintaining our republick, not in a theoretick abhorrence of a monarchy wherever it may be. The word republican is applied by the biographer to indivi-

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duals as a term of description of praise, in the same manner as in the democratick newspapers. Whereas in its reputable sense it is the exclusive property of no party, least of all, of that which assumes it. "We are all republicans." Speaking of Dickenson, p. 255,

"Unequivocal in his attachment to republican government, he invariably supported, as far as his voice could have influence, those men and those measures, which he believed most friendly to republican principles;"

that is, as we suppose our author meant, he was attached to the administration of Mr. Jefferson, and was of the same politicks; or though he was blamed for opposing the declaration of independence, and was once classed with federalists, yet he ultimately gave his name and influence to the party now in power. The word republican, fairly used, does not express all this, or any thing like. For the purpose of information it might as well be said—"being an honest man, he uniformly supported the men and measures which he thought an honest man ought to support."—"Being considered a republican in principle," alluding to Governour Hancock, "and a firm supporter of the cause of freedom, whenever he consented to be a candidate for governour, he was chosen to that office by an undisputed majority." Is this the true solution of Mr. Hancock's popularity. Was not Mr. Bowdoin, who was set aside for Mr. H. considered, at least by the intelligent, no less a republican in principle, and firm supporter of freedom? Mr. Hancock was a favourite of the multitude and of their leaders; and his being a republican more or less had very little to do with his *peculiar* talent of carrying an election.

In some glaring particulars, Mr. A. forgets the biographer in the theological zealot. The good words "doctrines of grace," "great doctrines of the gospel," "evangelical principles," "salvation by free grace, justification by faith, regeneration," &c. are appropriated to a certain sect, viz. the Calvinistick, in a spirit of exclusion and monopoly, not to be approved. The maker of a party from a pulpit, and a champion in a theological war, are strongly tempted to claim for themselves a sole property in taking names; since names are known to pass for things, and often supply the insufficiency of an argument; but their excuses do not apply to the historian, whose object is truth and not a party. He may be a commentator, and have and express opinions; but he must not attempt



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to get possession of the judgment under colour of relating facts. He must not use terms that carry an invidious meaning, when language of a middle or neutral signification will answer the legitimate purpose of his narration.

Our biographer takes special care of the orthodox. He seems to think it important that the reader should know and remember, that there have been a great many Calvinists in New England. It is not enough to learn that A. or B. was a learned, pious, exemplary divine; we must recollect him as a disciple of the Genevan school, or one who did not contend against the opinions of his day; who discovered no disposition to gainsay what he was taught, and what every body around him believed; and particularly as one who was neither too long nor too short for a certain bed made at Westminster in the seventeenth century. In some expressions of our author, it is intimated that this information is nearly tantamount to being told who have loved and who hated the truth; who have been humble and who proud; who have been the friends and who the enemies of souls in former periods. In mentioning an eminent New England divine or professor of the early times of the country, he notes the fact of his orthodoxy, and very often displays his creed at some length. By this means he gives us a large quantity of good preaching along with the lives of preachers and others. A great many pages of the work might have been spared by simply referring us to the larger and smaller Westminster catechism, or Hannah Adams's, or other summary of the Calvinistick faith. In a biography of Roman Catholick priests or laicks, it would be hardly necessary to mention their persuasion; still less to recite their creed repeatedly, and say under fifty names, they believed in the pope, the council of Trent, in transubstantiation, in prayer to saints, &c. Our fathers' general cast of belief is well known, though it affected less definiteness and preciseness, and admitted an application to the human race more readily than the same system in the modern editions. For almost a century after the settlement of the country, there was little diversity in sentiment. The creed was very much one, and well it might be; for what dissentient could be safe, or if safe, comfortable? By degrees a qualified liberty of inquiry and profession took place, and with it came a moderate sect, who preferred the language of generality to the Genevan technicks. Most of the intelligent laity and many of the clergy

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in Massachusetts rejected the five points; and these doctrines were either omitted or contradicted in pulpit instructions. In the lives of eminent men after this period, it may be well to mention their party; or if their opinions are recited, the anti-Calvinists should sometimes be allowed to speak, as well as the orthodox. Mr. A. out of tenderness we suppose, withholds the appellation of Arminian, or rational or liberal Christians, from many of that description of divines, to whom they are often applied; knowing that, in the minds of the gross multitude, these appellations are so conceived as to mean any thing but the real sentiments of those to whom they are affixed. If Mr. A. after the period alluded to had chosen to designate those, who were known or reputed to think for themselves, as well as those who adhered to the tradition of the elders, the number and respectability of the dissentients would have appeared more considerable than his book seems to show.

Those phenomena, which have passed under the name of conversions and revivals, are held in great regard and noted with particular care by our author. They are related as real operations of the Holy Spirit—the birth of a good principle—the infusion of a holy temper by a supernatural agency of God, in which there is nothing between him and the mind, save that although the grace is given in a sovereign manner, it is nearly confined to congregations and individuals, who hear a certain kind of doctrine.

It is edifying to know in what way, by what steps an unbeliever is brought to believe; a bad man is changed to a good one, and a good one to a better. The seat of religion is the mind and heart. But the mind is best expressed by the conduct, and a man's principles and feelings respecting all the subjects of his duty appear with far more grace and effect in the tenor of his conversation and life, than in his particular declarations. So we judge of the friend, the parent, the patriot; and so we should judge of the Christian. "The sheep commends its pasture, not by showing the grass it has eaten, but the wool on its back." The divine Spirit operates in concurrence with reason and scripture; and its effect is holiness, goodness, virtue. Impressions and impulses are to be tried by the standard of the written word and the maxims of common sense, and to be valued in proportion as they are found tendencies to right action. The historian of experiences, whether his own or those of others, ought to keep in mind

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these evident and generally acknowledged principles. It is not safe to represent personal religion as depending universally on a sensible and striking alteration of views and feelings; on a class of peculiar exercises at some given time; before which the subject had no grace, and after which he cannot fail to have and to retain it, and which appears often more conspicuously in nothing than in a high opinion of his own spiritual attainments, and a disposition to decide unfavourably of those persons, however exemplary, who do not acquiesce in all his pretensions, and are not delighted with his vagaries.

Mr. A. is very full in the recital of death-bed conversations. He explains himself upon this subject. [Preface p. 5. second paragraph.] "Sure 'tis a serious thing to die," and also to live. It is the character of our whole life, and not of the last days or weeks, that determines our future condition. The approach of death is a circumstance of our probation, exacting correspondent duties; and it is not more important to be suitably affected by its nearness than it is in our days of ease and health to be suitably affected by its possible distance. The first hour of a man's moral probation concerns him not less than the last. It is the general tendency of a good life to give peace and hope in our latter end; and to find that a good man has the comforts of his religion in the hour when they are most desirable, is a recommendation of religion and virtue. But if from any cause they should desert him in the conflict, and the night of death should be full of horrour, religion may still be true and excellent, and the professor sincere and good. There is a nervous debility and a mechanical dejection of spirits, to which grace and faith are not always sufficient antidotes. On the other hand, a triumphant death does not canonize the character. It is possible for persons to be indebted for their raptures at this hour to the excitement attending the nature of their disease; to a faculty they possess of thinking well of their moral and spiritual state; to absolute self-ignorance and self-concealment; to ideas of providential favouritism, that is enthusiasm; and to the comfortable tendency of certain peculiar doctrines applied with confidence in our own favour. The fact is, that how a man lives, is a more interesting inquiry, than how he dies, however strongly his demeanour in the concluding scene applies itself to our feelings. Eaton, "so meek, so famed, so just," is quoted by Dr. Mather,

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as expressing a sentiment of this purport. "Some account it a great matter to die well, but I am sure it is a great matter to live well. All our care should be while we have our life to use it well, and so when death puts an end to that, it will put an end to all our cares."

We shall make a few remarks on particular articles.

ADAMS, HANCOCK, and some other men of the people, are described with fewer of those traits which show a mixed character, than are to be found in the New England Dictionary. Dr. FRANKLIN'S weak side is touched with tenderness; but we fear it will always be true, that, in the negociation for the treaty of 1783, he discovered himself to be the dupe or the tool of the French court.

AMES (FISHER.)—"His views of the doctrines of religion were generally Calvinistick." Now this is praise which Mr. Ames did not deserve, unless a man can be Calvinistick without receiving one of the peculiarities of Calvinism; and even whilst he rejects them. Not a single distinguishing feature of this system marked his theological sentiments. Its appropriate turn of phrase he never used nor approved. He honoured talents, learning, and piety, not less in the highly orthodox than in others; but he would have been astonished and disgusted to find himself monopolized by a sect, whom he valued solely for what they held and taught in common with several others; and merely forebore in the particulars in which they differed. The biographer refers to three printed documents, but on this point appears to give credit to one. The account of Mr. A's life prefixed to his works, and the eulogy of his friend Mr. Dexter, plainly enough contradict the statement in the Dictionary. The author should in such a case have given both accounts or none. A maker of lives is not permitted to estimate testimony according to his own taste; to disregard the weight, and consider only the quality of evidence; rejecting the authentick, because he finds the agreeable.

BELCHER (GOV.) is justly a favourite with both his biographers, especially the author of the present work. He omits a scrap of the governour's history, which Dr. Eliot thinks should be preserved; because, in "a biographical sketch, we look not for eulogy," but facts. Mr. Belcher in 1728 was chosen agent at the court of Great Britain; having, according to Hutchinson, secured the popular leaders by joining himself

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to their cause. "He had been closely attached to Governour Shute and to his measures, the same that Burnet pursued; but he suddenly went over to the other party." Upon becoming governour, two years after, he was found to have recovered his loyalty; and his new friends became his active enemies.

Brock (John.) "Several remarkable stories are related of the efficacy of his prayers, in which he frequently had a particular faith or assurance of being heard." Then follows an account of his promising and keeping his promise, that the Lord would tell him where a good man's lost boat was to be found; and his predicting with effect that the people, who went a fishing on a prayer day, should get no fare. Here is the "prayer of faith," and "the gift of prophecy," endowments believed, by protestants at least, to be peculiar to the age of miracles. Events may correspond to a prayer, and that in a striking manner. But it is going rather too far to assure ourselves that the prayer does or shall produce the correspondence; and evidently disturb the order of second causes. Such stories as these of Mr. Brock had better be left to sleep in the Magnalia, or if told again, divested of their miraculous garb. They may encourage superstition, but not piety. We fear they promote gross ideas of the nature and efficacy of prayer.

Clap (Thomas) Pres. Yale Col.

"By some means he acquired a prejudice against Mr. Whitefield. He was apprehensive that it was the design of that eloquent preacher to break down our churches, and to introduce ministers from Scotland and Ireland; he therefore opposed him, though it is believed they did not much differ in their religious sentiments."

We do not see that an opposition to Mr. Whitefield must of course be a "prejudice," even in one of the same sentiments. This opposition was not confined to those who were, or who wished to be thought, of the same theological school with him. After intimating that Mr. Clap's conduct in this affair is rather unaccountable, to be ascribed to "some means," our author mentions one means as a true solution. But Mr. C. himself states other causes of his exceptions to the eloquent preacher. In testimony, signed by him and the tutors, they say—"We have read the several declarations of the Rev. and Hon. the President, Professors and Tutors of Harvard College, of the Rev. the ministers of four associations near Boston, and of the Rev. Mr Walter and others, and do in substance agree and concur with them in our sentiments;" and

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then they enlarge upon two faults and extravagances, as they consider them, of the famous man. Now, it is well known, the persons with whom they profess to agree in substance, protested against him as an "enthusiast, a censorious, uncharitable person, and a deluder of the people; and against his practice of itinerating and encouraging itinerants, as evil in itself, and pernicious in its effects." Alas, says Mr. C. and his tutors, "the miseries, confusions, disorders and convulsions, which you have by these means laid the foundation of in our churches, can scarcely be paralleled in ecclesiastical history."

CHAUNCY (CHARLES, D. D.) This is a just and impartial account of a man, whose theology is at variance with that to which the biographer appears devoted. He gives the doctor a gentle rap for not thinking well enough of the great apostle Whitefield in one or two particulars. "In regard to Mr. W. than whom there was never a more disinterested man, it was suggested that in soliciting subscriptions he might have 'had a fellow feeling with the orphans in Georgia." We believe Mr W. had clean hands. Yet the Dr's. surmise was not peculiar, nor wholly without colour. The college and other testimonies on this subject express their dislike of the "account which Mr. W. has given to the world of his disbursements of the several contributions for the use of the orphan house, wherein are several large articles, and a thousand pounds charged for sundries."

DAVENPORT (JOHN) minister at New Haven. It seems it is no new thing for poor sick Boston to be thought by the brethren at a distance to need more of the tonick, stimulating practice than it is inclined to use with itself. For Mr. Davenport of N. H. at the age of 70, left his people for our metropolis to their grief and our division. "But he hoped to be more useful in Boston, where the strictness of former times, in relation to ecclesiastical discipline, had been somewhat relaxed."

EDWARDS (JONATHAN, President.) This great and good man is cleared from all blame and even mistake in his controversy with the people of Northampton; and the people are charged with loose principles and a dereliction of all discipline. The English editor of his Works, p. 66. Life of President Edwards, qualifies this statement by some very just remarks. In this life, and more especially that of many others, Mr. A. seems to consider the contest about the width of the door into

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the church or society of communicants, as being, on the part of those who are for making it narrow, a contest for the *purity* of the church—whereas a pure church, that is a true church, in its visible character, is one constituted according to the rules of its founder; be the members converted or unconverted, tares or wheat. There is a great deal of pragmatical humour mingles itself often with this zeal for a pure church. The question is, does communion imply that all participants think themselves and their brethren in a state of salvation; and make a decided judgment of each others hearts; or, may those come who credibly profess a desire and intention to make the gospel their rule of faith and practice. Is the ordinance a sign of a precise measure of religious attainment, or is it a means of religion?

Speaking of Mr. Edwards' treatise on the will, Mr. Allen says "those who embrace the Calvinistick sentiments, think that he has forever settled the controversy with the Arminians by demonstrating the falsity and absurdity of their principles." This is a very extraordinary assertion—Mr. Edwards's doctrine of philosophical necessity is rejected by many Calvinists, and feared and avoided as an "unknown and unknowable" subject by many more: and many Arminians are with him in his metaphysicks. Dr. Priestley says of his essay on the freedom of the will, that he should suppose an Arminian wrote it.—The application of necessity to Calvinism is perhaps not more clear, than to deism or universalism.

Sherman (Roger)—"he was never ashamed to advocate the peculiar doctrines of the gospel, which are generally so unwelcome to men of cultivated minds." Sad case indeed; that cultivation should spoil the produce.—We doubt however the justness of this position. If it be true that the peculiar doctrines are apt to be rejected by cultivated minds, the inference will be made that it is because they will not bear examination. If they who have more means than others, and equal motives to judge right upon the subject, judge these doctrines false, we are afraid they will fall under suspicion. Is it said, that such persons have not equal motives, or equal advantages; for they are given to pride? The pride of ignorance is commonly greater than the pride of knowledge. What some persons call the "peculiar doctrines" are, we believe, generally, or at least frequently, unwelcome to men of cultivated minds; and for a very good reason, as they think, that they are not scriptural or rational.

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# RETROSPECTIVE REVIEW.

ARTICLE 23.

*Poems on several occasions, original and translated. By the late reverend and learned John Adams, M. A.* Boston; printed for D. Gookin, in Marlborough Street, over against the Old South Meeting House. 1745.

This little volume affords a specimen of the style, which the ordinary class of poems of a moral or devotional kind exhibited in the days of our fathers. Though the writer, we imagine, could never boast the ultimate favours of the muses, yet he undoubtedly possessed that taste for versifying which Horace has asserted in his own person. Me pedibus delectat claudere verba. Whether it be better to harness words and sentences in indifferent rhyme, than it would be to let them grovel in their original prose, every one must decide from his own convictions.

Of the author's character we should be led to form an opinion not a little exalted, could we bring our credulity to swallow the immoderate eulogiums bestowed on him by the publisher in his introductory address to the reader. The following is but a part.

"Nor would I be looked upon as attempting the author's character, which is fixed on a surer basis, and shines in more lasting colours than the publisher could possibly produce with the utmost stretch of thought and force of language. His own works are the best encomium that can be given him, and as long as learning and politeness shall prevail, his sermons will be his monument, and his poetry his epitaph."

The book contains several poems on abstract subjects, several elegies and consolatory epistles, a few translations from Horace, and numerous scripture paraphrases, among which is the whole book of Revelations. The merit of these pieces is pretty uniform. They all contain "versum fas atque nefas," some good verse and much bad. In conformity to a good old custom, founded in classical example, our author seldom hazards an original effort without a previous parley with his muse. He has even gone beyond this, and the first piece in



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the book is "An address to the Supreme Being for his assistance in my poetical compositions."

A poem "on Society" occupies a conspicuous part of the book. The first of its three cantos describes in a most fanciful manner the friendship or reciprocity, which exists among orders of beings distinct from man. The following will serve as a specimen.

> "The tall and amorous trees with folded boughs
> Receive the tempest when its fury blows;
> And when the winds their sounding terrours cease,
> The zephyrs ask their pardon with a kiss."

The translations in general are free and diffuse; and the author, after expressing his sense in one line, does not hesitate to coin a second to help on with the rhyme. For instance:

> Levius fit patientia
> Quicquid corrigere est nefas.

This he has rendered:

> "With humble patience then let's bear the load
> Which Jove appoints, nor murmur at the God."

Again,

> Ergo Quinctilium perpetuus sopor
> Urget!

This is given,

> "Quintilian's eyes are closed in endless sleep,
> What eyes with streaming tears refuse to weep?"

There are many orthographical errours in the proper names, the fault probably of the publisher.

The versions from scripture are perhaps the best portion of the work, and in the scale of merit may be ranked above the psalms of Tate and Brady. The following extract from Revelations chap. xiv. is a specimen of the best.

> "Thus spoke the spirit; when upon my eyes
> A cloud of glory whiten'd through the skies;
> The lucid meteor, form'd into a throne,
> Contain'd the presence of the Eternal Son.
> The semblance of the Son of Man he bore,
> And flaming on his head a crown he wore,
> The golden ensign of his regal pow'r.

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As from his hand a glittering scythe depends,
An angel from the heavenly dome descends;
To him who sat majestick on the cloud
Moving he spoke, submissive, yet aloud.
See the ripe harvest nodding for the fall,
Through the wide fields of earth for reaping call!
Soon through the globe the golden harvest bow'd,
And own'd the sickle of the reaping God."

In the use of figures the author is eccentrick, and in several instances has outfigured the rules both of rhetorick and common sense. The following notable lines are contained in a description of an earthquake, page 80.

"Th' inhabitants with wild affright
Out of their houses pour their flight.
The streets, amaz'd no less than they,
Haste from their quivering feet to flee."

The portrait of a melancholy man, page 17, is better accommodated to a dancer of hornpipes and fandangos, than to the silent and moping penseroso.

"Muse, sing the man, whose overclouded head
Is with a mist of rising shades o'erspread.
Whose fancy wild a thousand evils forms,
And shakes and shudders at imagined storms;
Whose mind in endless whirls is toss'd around,
Whose quivering feet scarce touch the solid ground."

All these extravagancies, however, the writer has eclipsed in his account of the death of Sisera by Jael, in the song of Deborah and Barak. Here, after the nail is driven into the head of the victim, after "the frighted soul has rushed to the narrow wound," and "the pale corpse lay trembling on the ground;" after the heroine has severed his head, and spread a sanguine river through the tent; the author proceeds to surprise us with the additional intelligence, that,

"The astonish'd chief bow'd suppliant at her feet,
Downward he fell, and prostrate lay his weight,
Down where he fell his bulk gigantick lay,
Then fetch'd a groan, and sigh'd his soul away."

Thus we have the following succession of events. 1. The man is slain and tumbles to the ground. 2. He is decapitated and deluges the ground with blood. 3. He is astonished and

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bows at her feet. 4. Downward he falls. 5. His weight lies prostrate. 6. His gigantick bulk also lies prostrate; and lastly, to complete the climax, he fetches a groan after the organ of groaning is severed from his body! All the above "*falling*" too is performed by a man who was lying quietly asleep at the time of his assassination.

On the whole, the safest encomium that can be bestowed on the work is, that "it is equal to any New England poetry of this date," and will not lose the palm by a competition with the writings of John Barnard, or Phyllis Wheatly. It has now the additional value of being a rare book, a kind of value, however, which not a few of our present publications may hope in due time to participate.

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## INTELLIGENCE.

From the London Monthly Magazine.

### NATIONAL INSTITUTE.

Report on the Progress of the Fine Arts, from the Epoch of the French Revolution (1789) to the year 1808, made by a commission of the Institute of France, by order of the Emperour Napoleon.

His Majesty being in council,* a deputation from the class of the Fine arts of the Institute, was presented by the minister of the Home Department, and admitted to the bar of the council.

The deputation was composed of M. M. Bervic, president; Vincent, vice-president; I. Lebreton, perpetual secretary; Vien, a senator; Moitte, Heurtier, Gossec, Jeuffroy, Grandmesnil, Visconti, Dufourny, Peyre, and Chaudet. After a speech from the president, the following report was read by the secretary:

Sire,

The view which we submit to your Majesty, having for its object not only to describe what the arts have produced within the last twenty years, but also to point out what may influence their prosperity, we have thought that, in order the better to second the generous intentions of your imperial decree, it would be proper to trace farther back the causes which have

* Sitting of Saturday the 5th of March.

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contributed to their prosperity, or their decline, in France. The sciences connect their labours, and the truths deduced from them, with incontestible principles : we are obliged to appeal to examples, in order to establish rules, and to convince. May we then be permitted to consult for a moment our ancient annals ?

At the epoch of 1789, the fine arts had completed in France their entire revolution. Brilliant with youth, strength, and grace, under Francis I. who naturalized them, and under Henry II. who, without loving them as much as his father, equally protected them, the arts still threw a lustre on the only noble passion of Catharine de Medicis, her taste for magnificence. Thus, in less than a century, were raised and embellished the palaces of the Louvre, the Thuilleries, Fontainebleau, the Luxembourg, for royal residences ; the castle of Ecouen, perhaps more perfect, for the most famous of the Montmorencies ; and Anet, which appeared to be the work of the Graces, for the woman who to the greatest loveliness, and the most charms, united the greatest dignity of character, Diana of Poitiers.

The horrours of the massacre of St. Bartholomew, and its fatal consequences, caused France to retrograde towards barbarism. Athens, Rome, Florence, might preserve the arts in the midst of political troubles, and even obtain beautiful monuments from them ; but religious wars spare nothing that is liberal. When Androuet du Cerceau, one of the restorers of architecture, forced to quit his country or to abjure his mode of worship, preferred exile ; when John Goujon was assassinated as a Huguenot, while working at those beautiful pieces of sculpture of which our school is so proud ; France was no longer worthy of possessing the fine arts.

We must pass to the age of Louis XIII. to witness their revival. Not that Henry IV. did not protect and support them : his natural inclinations, and his generous character, made him their friend. He assembled the ablest artists, and gave them apartments in the Louvre, where he often visited them : but the misfortunes of all kinds which the civil war had left for him to repair, his plans of policy, and death, which cut him off in the midst of his glorious career, prevented him from giving a strong impulse to the arts.

Richelieu encouraged them all : he seized the sacred fire which John Cousin had happily preserved during the dark

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reigns of Francis II. Charles IX. and Henry III. His vigorous administration impressed on the fine arts a more decided character, and greater perfection, than they had under Louis XIV. who, it is true, conferred on them greater magnificence.

The cardinal de Richelieu prevailed on Le Poussin to quit Rome, in order to devote his talents to the reign which that minister wished also to render illustrious by the fine arts; and during a residence of two years, that great painter composed cartoons for tapestry, allegorical subjects for the decoration of the great gallery of the Louvre, frontispieces for the fine editions produced by the royal presses, recently established. Exceeding the ordinary dimensions of his works, he drew the only great pictures that are still extant by him. At the same time, Le Sueur painted the cloister of the Carthusians; Philip de Champagne executed his pictures and portraits, so natural and so full of truth; the Luxembourg was finished; the equestrian statue of Louis XIII. was erected. Warin struck the finest coins used by the moderns; while the gold and silversmiths produced excellent models. Such was the influence of Richelieu on the arts at the commencement of the seventeenth century. But when he was no more, they began to decline: that profound knowledge of design, the taste, the grace, which characterised the time of Francis I. and Henry II. disappeared.

If the Fine Arts had so greatly degenerated since the time of Louis XIV. it was not because their administration had experienced any apparently great alteration. In the state of degradation to which we have just seen them reduced, their organization was very nearly the same as under Colbert: they had always for their administrator the director-general of the king's buildings, (board of works;) and their masters had the titles of first painter and first architect. It was absolutely necessary to conciliate these last, in order to obtain prizes in the schools' employment, or the title of Academician. In this artists succeeded by imitating their manner, and adopting their tastes, their aversions: or by not daring to attempt any thing beyond what they knew, and particularly by respecting their habits. Such was the common law by which all the arts, and all their academies, were governed. It was that which at all times opposed every kind of progress; but which was most absolute with respect to the fine arts under the reign of Louis XV.

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The contrast which then existed between the sciences, philosophy, and literature, on the one hand, and the fine arts on the other, has something very singular in it; the former boldly attacked all their limits for the purpose of extending them, whilst the others continued under the most disgraceful servitude which they had ever submitted to; under the necessity of conforming to the maxims, and almost to the orders, of two or three artists, who could only form disciples of greater mediocrity than themselves. But they were the distributors of employment and honourary titles; they formed the standard of opinion, and of the favours of the prince: submission was compulsory. Accordingly we find in the arts, during the whole age, only one name worthy of being inscribed with those of Montesquieu, Buffon, J. J. Rousseau, and Voltaire: it is that of Vien, who put an end to that state of things.

Let not the other nations of Europe avail themselves of that humiliation: no one of them could enter into competition, if, instead of considering the general causes of the prosperity or decline of the fine arts, we made a selection of their works, even since the regency. Amongst the painters, the Coypels, Restout, Carle-Vanloo; Boucher himself, whom nature had gifted with imagination, wit, and facility; the statuaries Bouchardon, Pigalle, G. Coustou, Falconet; would yet form a respectable list, which would admit of no rivalship, except in architecture; in which we should have to quote only three or four edifices worthy of esteem, until the year 1752.*

In 1789, painting flourished in the French school, because it possessed both M. Vien and his principal pupils. The former is always the object of our veneration, and the latter execute great works, which show that their talents are still in their full vigour. We are indebted to them for a new generation of painters, in different branches, and in every one worthy of their masters. From their schools annually proceed the young artists who obtain the great prizes, and repair to the imperial school at Rome, to complete their instruction.

* The portico at the entrance of the ancient Palais Bourbon, (now the palace of the Legislative Body); the two buildings in the square of Louis XV. (the Place de la Concorde); the great theatre at Versailles; and the first court of the Palais Royal.

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Painting is therefore not only flourishing in France, but it never was more so.

The same may be said of sculpture, with this difference, that the latter has yet formed only one generation since the art has been brought back to good taste, and the principles of the beautiful. The same statuaries who have thus restored it, continue to afford examples of success. But, as well as in painting, the first pupils enjoy a reputation established on beautiful works.

Of all the arts, sculpture is that which has achieved the greatest conquest since 1789. It never appeared with more distinction during the whole century, in its relations with architecture; and the grand basso-relievo of the Pantheon, as well as those lately executed in the court of the Louvre, and the ornaments of the triumphal arch of the Carousel, are incomparably superiour to all the sculpture of the kind, since the age of Louis XIV. and even under the reign of that prince. The art of the statuary is therefore also in a state of progression.

Amongst the wishes which we are authorised by your Majesty to submit to you, is this: that an errour, which would shortly become an abuse very prejudicial to sculpture, may not be allowed to extend any farther; that of submitting it to ideas foreign to the subject, and which, not being conceived in the spirit of the art, could only produce discordances, more or less offensive. The more prudent it is to require that sculptors should conform to the general system of a monument, the more necessary it is that they should be at liberty to dispose their subjects according to the conception of the statuary; for every art has its poeticks, its principles, its language, its means, (we might say its conscience,) which must be respected, to avoid introducing disorder by confounding the styles.

Engraving in medals, which remained far behind sculpture, though it should have kept pace with it, had approached it in 1789. One artist only showed more knowledge of design, particularly of the talent of a statuary, which must be found in an engraver of medals.* During the revolution, a new engraver, still more distinguished, added to our Popes.† We have lost him, and the former has ceased to produce works before the

* M. Dupré, who announced himself as early as the year 1776, by the medal of the Independence of America.

† Rambert Dumarest, who died a member of the Institute in 1806, was not noticed till 1795.

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usual age of inactivity. Both leave a void in the art, which however still possesses some able men, whom we shall quote hereafter; but it does not appear to have made that progress, which might have been expected from the great number of medals executed within the last ten years. We apprehend that too much precipitation is the cause.

As to engraving on precious stones, it has been totally forgotten: some individuals have applied for a few portraits; but no historical monument had been entrusted to it when the minister of the home department (M. Cretet) charged it to consecrate one of the great events of your Majesty's reign.* Engraving on precious stones, and that of medals, which form two branches of the same art, are, however, the most durable depositories of history, and on that account deserve to be improved as much as possible.

Architecture has suffered more from the revolution than the other arts. It had been attacked even in its principles by a crowd of men, constituting themselves architects without the study indispensably necessary. It appeared with honour on publick festivities alone. If these were not all worthy by their object to assemble and to collect a great people, they were for the most part remarkable for the dispositions of the architects. Some have left recollections, which in every point of view are renewed with pleasure: such was the triumphal fête, at which the master-pieces of the arts, recently conquered by you, Sire, appeared in the Champ de Mars, there to receive the homages and acclamations of three hundred thousand Frenchmen.

After the invasion of ignorance, architecture was threatened with being confined only to the agreeable; a taste which, if encouraged, would have produced a deviation from the grand style to which the art should tend. We have exerted ourselves, as well as the professor of the school of architecture, to restrain the young artists by the influence of publick competitions; and our zeal has not been unsuccessful. The last great prizes have been adjudged to works of a grander character.

As to great monuments, it is not to be expected that since the year 1789, a nation without a government, shaken by long

* The peace of Tilsit.



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and violent convulsions, could have decreed any. France, Sire, will be indebted to your reign for them.

Engraving on copper is ranked amongst the arts of design, of which it translates and multiplies the conceptions. It was not revived with the French school, because it had been left without consideration, and without great models; because there was no necessity that engravers should excel in design. The whims of taste and fashion kept it alive; and if some engravers sought for glory, they obtained it from foreigners.

A Frenchman and an Italian had introduced into England, about the middle of the eighteenth century, the art of copper-plate engraving, which was so flourishing in France during the seventeenth; and those two foreigners caused it to prosper in London, while the country of Audran, Edelinck, Nantueil, Poilly, Masson, Drevet, &c. scarcely counted two or three engravers whom it could acknowledge.*

In 1789, the only engravings of any consequence executed in France, were the galleries of the Palais Royal, and that of Florence. Since that period, and particularly since you, Sire, hold the reins of government, we shall have to quote a great number of magnificent works which occupy the art advantageously, both for itself and for commerce. The greater part of these undertakings is due to the encouragements given them by your Majesty. One alone has constantly occupied upwards of a hundred artists for the last eight years.†

The view of the progress or of the decline of musick, cannot be traced with the same precision as that of the other arts, because its productions are not placed in the same aspect, and under the influence of a single cause.

It has not followed the same line, on the great theatre of the Comick Opera. On this last, the natural grace of Monsigny, the happy, fruitful, and witty genius of Gretry, seduced without obstacle; and was an honour to France, while irksomeness was seated at the Lyrick theatre, and almost insuperable

* Vivarez, born in France; and Bartolozzi, in Florence, very able engravers: the former in landscape, the latter in history. Before them, England possessed but one engraver worthy of notice, John Smith, and his was the black manner. The two foreigners formed some native talents; one of whom, Woollet, a pupil of Vivarez, is justly celebrated.

† The description of the Napoleon Museum, due to M. M. Laurent, and Robillard-Peronville. The other works will be quoted in the general view, under the article Engraving.

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shackles impeded composers who could have brought about a better taste.

In 1774, Gluck, four years after, Piccini, and in 1783, Sacchini, fortunately took possession of the scene. Their success had nothing national in it, besides a just admiration, and the impressions made by the animated and long debates, carried on by the warmest partisans of the German and Italian schools. Hence, however, results the fact, that the French are not insensible to the beauty of musick, as it has been pretended. It is to be observed, likewise, that Philidor and Gossee had, before the arrival of Gluck, attempted to substitute, in the room of the trailing melopoea, which constituted the old French singing, the animated tones of the passions, and that they were applauded.* In order to finish the view of musick in 1789, we have to state that a few years previously,† a school for singing had been established from a persuasion that the theatre could never be subjected to the art, unless the only means which can insure success were employed, namely, sound instruction. But that school was neither grandly conceived, nor ably organized; and when it was destroyed as a royal establishment, in 1790, it had already passed under the influence of the opera, which it was intended to regenerate.

Such was the state of dramatick musick in France, when the political revolution commenced.

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### ATHENIAN HYDROPHORIAE.

M. Fauvel, a correspondent of the French National Institute, and resident at Athens, has addressed a letter from that place to M. Mongez, from which the following is an extract:

"I have already informed you of a discovery that has been made here, on the subject of the ancient Athenian festival called Hydrophoriæ, concerning which our knowledge before was very imperfect. This was a ceremony in memory of Deucalion's flood, and its celebration consisted partly in casting vessels into wells and streams of water. On the 10th of July, 1808, M. Roque, a French merchant residing here,

* Philidor, in his Opera of Ernclinde, performed in 1767, and Gossee in Sabinus, acted in 1773.

† In 1783, the Baron de Breteuil, established the school for singing and declamation.

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having employed some workmen to clean out his well, which is situated near the entrance of the *agora* (the market,) they found several remains of antiquity, which have served to throw a light on this point. The first objects of their discovery were a quantity of common earthenware vases, unvarnished, of different forms and sizes. Fifteen feet below these, were about twenty Athenian medals of bronze, representing incidents in the story of Theseus, and bearing the legend AΘHNAIΩN. There was also a handsome marble figure of a philosopher, with scrolls bound together lying at his feet: this piece was only eight inches in length, and of capital workmanship; but the head was wanting. With these were several articles of figured bone, bodkins, syringe pipes, spatulas, ear-pickers, and dice; the last much resembling those used at present: all these articles had become of an emerald colour, through the operation of the water, which appeared of a vitriolic quality. There were, besides, artificial pine-apples and peach-stones, very little injured by time. The well in question is of the depth of a hundred feet: at the bottom were found some thin leaves of lead, which I unfolded, but they bore no marks of having been used for writing on. On some of the vases are written the following names, with a pen and ink: XαMOΦOITOY, and CN MITPOΔωPαANA: and on a piece of lead, with a hole in it for the purpose of putting a string through, is written EICIΔωPOY. One of the vases is still covered with bitumen, and was certainly used for keeping wine: it has no handles, and is pointed at the bottom, and twenty inches high. Another has two handles fastened on at its neck, which is only a third part narrower than the lower part: the bottom is flat, and the vase itself is two feet high."

## ANTIQUITIES.

In the month of October last, a fresh search was made for antiquities in the ruins of the ancient Pompeii, by order of their Neapolitan majesties. On this occasion, the CHEVALIER ARDITI, superintendant of the Royal Museum, presented several pieces of ancient pitch, a vessel full of wheat, a piece of coral, several beautiful paintings, and a lamp of baked earth in the form of a leaf, and bearing a Latin inscription. This lamp was covered with a very fine varnish, or vitrification,

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which gave it a silvery or pearly appearance. It seems therefore that those authors are mistaken, who assert that this vitrification was not invented till the fifteenth century, by a Florentine sculptor. Their majesties having expressed a desire to have some of the ruins dug up under their own inspection, the workmen had the good fortune to find several pieces of money of various denominations; a number of bronzes, among which was a very fine vase, and an urn for wine; some articles formed of bones; a great quantity of glasses, of various shapes and sizes; and in particular, several vases improperly denominated Etruscan, with Latin inscriptions. They also discovered various works in marble, some comic masks, a few small, but elegant altars, adorned with basso-relievos and weights, marked on the upper side with cyphers. Hitherto only a single subterraneous habitation, erroneously called a cantino, but which ought rather to have been named cryptoportico, had been found at Pompeii. In the recent excavations, another, consisting of several stories, was discovered. It is remarkable, for having in one corner, a pipe or tube of stucco, intended for the conveyance of smoke. This dicovery seems to set at rest a question long agitated by the learned, whether the ancients were acquainted with the use of vents or chimnies for carrying off smoke. In the same apartments were found several pieces of marble and alabaster, valuable on account of the basso-relievos and inscriptions with which they are adorned. Their majesties then proceeded to a *triclinium*, or dining-apartment, recently discovered. The walls are covered with paintings in the best taste, representing fishes, birds, and game of all kinds. Here are three couches of masonry, in perfect preservation, upon which the ancients reclined during their meals; and near them is still to be seen a marble foot, which must have served to support the table.

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# CATALOGUE,

## OF NEW PUBLICATIONS IN THE UNITED STATES.

### FOR AUGUST, 1810.

Sunt bona, sunt quædam mediocria, sunt mala plura. *Mart.*

### NEW WORKS.

The New Pocket Dictionary of the French and English Languages, in two parts; containing all the words in general use, and authorized by the best writers; the several parts of speech—the genders of the French nouns—the accents of the English words, for the use of foreigners—an alphabetical list of the most usual Christian and proper names, and of the most remarkable places in the known world. By Thomas Nugent, L. L. D. The first American, from the last London edition, carefully corrected, with the additions of the new words, inserted in Moutardier's and Le Clerc's last edition of the National French Dictionary; the irregularities of the English Verbs and Nouns; and a comprehensive view of the pronunciation and syntax of the French Language. By J. Ouiseau. Boston; Isaiah Thomas, jun. Price $2.

* An Oration pronounced at Northampton July 4, 1810, in commemoration of the anniversary of American Independence. By C. L. Segur, M. D. Fellow of the Medical Society of South Carolina, and Member of the Humane and Medical Societies of Massachusetts. Printed at Northampton.

The Itinerant, or Memoirs of an Actor, by J. W. Riley, in 2 volumes. Price $2 25. Philadelphia; J. and A. Y. Humphreys.

* No. 6. Bibliothèque Portative, des meilleurs écrirvains Francais; Pièces choisies en prose. Par N. Faucon. Boston; J. T. Buckingham.

* Liberty, Glory, and Union, or American Independence; an Oration pronounced before the people of Providence, July 4th, A. D. 1810. By Tristram Burges, Esq. Providence; Dunham and Hawkins.

A Sermon on the Divine Sonship of Christ; as the fundamental article of the Christian Faith. By Thomas Worcester, A. M. Printed at Worcester.

* An Oration pronounced in the Chapel of Williams' College, July 11, 1810, in commemoration of the death of William D. Hornell, a member of the Sophomore Class, who was drowned in Deerfield river. By John Nelson, A. B tutor. Published at the request of the class. Northampton; William Butler.

An additional volume of Davies's Sermons, containing nineteen Sermons never before published in America. Boston; Lincoln and Edmands. Price $2.

Baptism, one of the plainest things in the world. Illustrated in a Dialogue between a father and son, for the use of children. New York; Williams and Whiting.

* Military Reporter, containing the two Trials of Capt. Joseph Loring, jr. and those of Capts. Binney and Howe, before the respective Courts Martial. Price $1. Boston; T. Kennard. 299 pp. 8vo.

A New Method of ascertaining the Latitude in the northern hemisphere, by a single altitude of the polar star, at any time, with Tables calculated for that purpose. By C. Mangan, teacher of navigation. Boston; W. T. Clap.

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

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Hispano Anglo Grammar; containing the Definitions, Structures, Inflections, References, Arrangements, Concord, Government, and Combination of the various classes of Words in the Spanish Language. Also, an approved Vocabulary, familiar Phrases, Dialogues, and a complete Index. By Matthias I. O'Conway, Commissioner, Interpreter, and Teacher of the Spanish, French, and English Languages. Boston; O. C. Greenleaf. Price $2 25.

* An Inquiry into some late "Remarks on the Brunonian System." Boston; Farrand, Mallory and Co. Price 25 cents.

* The Racid, and other occasional Poems. Charleston, S. C. Morford, Willington and Co.

*A Sermon preached at York, March 16, 1810, at the interment of the Rev. Isaac Lyman, who deceased March 13, 1810, in the 86th year of his age, and the 61st year of his ministry. By Moses Hemmenway, D. D. Pastor of the first church in Wells. Boston; John Eliot, jun.

## NEW EDITIONS.

*The Lady of the Lake, By Walter Scott, Esq. Price $1. Boston; W. Wells and T. B. Wait and Co.

* The Scottish Chiefs, by Miss Jane Porter, authoress of Thaddeus of Warsaw, and Remarks on Sidney's Aphorisms, in three volumes, price $2. Philadelphia; Bradford and Inskeep.

* 4th Vol. Macknight on the Epistles. Boston; W. Wells and T. B. Wait and Co.

My Uncle Thomas, a Romance, from the French. New York; Alsop, Brannan and Alsop.

Vesey Junior's Reports, being the 2d volume, New Series, Reports of Cases argued and determined in the high court of chancery, during the time of Lord Chancellor Eldon. New York; I. Riley.

* Vol. I. of the Works of Dr. Paley; containing Memoirs of his Life, by G. W. Meadley, and Natural Theology. Price $2 per vol. Boston; J. Belcher.

Ella Rosenburg, a Romance, by W. Herbert, Esq. author of the Spanish Outlaw. 2 volumes in one. Price one dollar. Baltimore; Warner and Hanna.

Vol. I. Universal Biography, containing a copious account, critical and historical, of the life and character, labours and actions, of eminent persons, of all ages and countries, conditions and professions, arranged in alphabetical order. By J. Lampriere, D. D. author of the Classical Dictionary. New York; E. Sargeant.

* Oberon, from the German of Weiland; translated by Wm. Sotheby; to which is prefixed, an original preface, containing a character of the poem, with notices of the author and translation. Price $ 2 50. Boston; J. Belcher.

Select Lives of Plutarch. Philadelphia; Birch and Small. Price $1 25 cents.

The Refusal; a novel, by Mrs. West, authoress of Letters to a Lady, Gossip's Story, &c. Price $2, Philadelphia; M. Carey.

Petites Etrennes Spirituelles, dédiées a Madame la Dauphine, contenant luprieres et offices, et la messe Latin Francois—A l'Usage Universel. Philadelphia; Matthew Carey.

Journal of the Voyages and Travels of Captains Lewis and Clarke, by Patrick Gass, 2d edition, embellished with six engravings. Price $1. Philadelphia; M. Carey.

Pablo et Virginia. 2d American edition. Price 75 cents. Philadelphia; M. Carey.

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## WORKS PROPOSED AND IN PRESS.

N. Faucon has in press, Le Nouveau Testament de Notre Seigneur Jésus-Christ; translated from the Vulgate by Monsieur le Maistre de Sacy, carefully revised from the last Paris edition, published for the use of universities, schools, &c. 2 vols. 8vo. 400 pages each. Price $3 50 to subscribers for the 2d volume. The first volume will be published on the 20th Sept. next.

M. Carey has in the press—Galatea, in Spanish;—Goldsmith's England abridged;—Read's Precedents for a Justice of the Peace;—Weems's Life of Washington, fourth edition;—Awful Doom of Murderers.

Dr. Blair's Sermons are going to press in the course of a few days—to be handsomely executed on superfine paper. The price will be $2 per volume. Three volumes. Boston.

M. and W. Ward, No. 4, City Hotel, New-York, propose publishing by subscription, Smirk's Review of a battalion of infantry, including the 18th manoeuvre, illustrated by a series of engraved diagrams.

Ryer Schermerhorn, proposes to publish by subscription, a topographical and natural History of New Netherland, comprehending a particular account of the nature, quality, situation and productions of that country—together with its internal and external resources, for the support and conveniences of man—as also of the manners and customs of the Aborigines. To which will be added, the natural history of the Beaver, and a dialogue between the Netherland patriots and an inhabitant of New Netherland, on the advantages which New Netherland affords to its possessors. By Adrian Van Der Donk, M. D. an inhabitant of New Netherland. Translated by the Rev. John Bassett, D. D. minister of the Reformed Dutch Church, at the Benght, N. Y.

Collins and Perkins, New York, have in press, that very valuable work, entitled "The Modern Practice of Physick; exhibiting the characters, causes, symptoms, prognosticks, morbid appearances, and improved method of treating the diseases of all climates. By Robert Thomas, M. D.

Birch and Small, Philadelphia, have in press, the American Speaker, being a more extensive collection of parliamentary, popular, and forensick Eloquence, than has ever been comprised in a 12mo. volume.

In the press and will shortly be published by Wm. M'Ilhenny, Boston, The Borough, a poem, by the Rev. George Crabbe.

D. Longworth, of New York, has in the press, The Rival Princes, or a faithful narrative of facts relating to Mrs. A. Clarke's political acquaintance with Col. Wardle, Major Dodd, &c. &c. &c. who were concerned in the charges against the Duke of York, together with a variety of authentick and important letters, and curious and interesting anecdotes of several persons of political notoriety. By Mary Ann Clarke. 2 vols.

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THE

# MONTHLY ANTHOLOGY,

FOR

SEPTEMBER, 1810.

FOR THE ANTHOLOGY.

## A DISCOURSE,

INTENDED TO HAVE BEEN DELIVERED BEFORE THE SOCIETY OF

## Φ. B. K.

ON THEIR ANNIVERSARY, THE DAY AFTER COMMENCEMENT AT CAMBRIDGE, AUGUST 30, 1810.

By one of its Members.

[Mr. William Tudor, unexpectedly called to embark for England, just before the anniversary of the society, was induced by his respect for those who appointed him to leave his discourse at their disposal. They have consented to its publication in the Anthology; and thus have expressed their regard for the author, and a sense of the merit of the performance, which we presume no one who reads it will think undeserved. We publish it with a pleasure impaired only by our regret for the absence of the author, now on his passage; and in the language of Horace, pray

Sic te diva potens Cypri,
Sic fratres Helenae, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis, praeter Iapyga;
Navis, quae tibi creditum
Debes Virgilium finibus Atticis,
Reddas incolumem! Ed. Anth.]

The ambition of appearing before you, my friends, on this occasion, has been attended with more difficulties than I had apprehended. The attention is not directed by custom or injunction to any particular class of subjects. The few precedents furnished by our society, are only insulated objects in



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the wide expanse of literature, that induce hesitation which to follow. Without fatiguing you by dwelling on these previous obstacles, I now solicit your indulgence to a few general remarks on the state of learning in some countries of Europe: and for some observations on its condition among ourselves, and on the circumstances peculiar to our situation, that excite our fears and our hopes for the future.

The fourteenth century was rendered memorable by the revival of learning in Italy, where the streams of knowledge again burst forth, after being concealed by centuries of ignorance and barbarity; as certain rivers sink into the earth, leaving it barren and desolate, to reappear in another region which they vivify and adorn. It was by the patronage of the Medici, and other illustrious citizens of Tuscany, that some Greeks from Constantinople, who still retained a glimmering of the philosophy of their ancestors, were brought to the free cities of Italy to found schools of philosophy and language; and to aid that spirit of research, which gradually brought to light all the treasures of antiquity. Zeal for these new discoveries soon became a predominant passion: Homer, Virgil and Horace, Plato, Aristotle and Cicero, were now the rich mines that were earnestly examined; and their precious metal, which time could not injure, was again brought into currency among the learned. Books were made, and reputations established from the lawful pillage of their works. So the modern inhabitants of Rome, from the magnificent edifices of ancient architecture, derived the well-prepared materials, with which they have constructed palaces and edifices innumerable: still those majestick piles remain monuments of solitary, unequalled grandeur, amid the elegant, the convenient, but the diminutive structures around them.

Poetry and commentaries on the classick authors were the first results of this new excitement of the mind. Philosophy was indeed pursued with avidity; the disciples of the two schools of Aristotle and Plato were often opposed to each other with such warmth and zeal, that their fondness for wisdom rather resembled the passion of a lover than the attachment of a friend. The teachers of philosophy were tolerated in the ecclesiastical state; but sufficient precautions were used to prevent their doctrines from proceeding any further than theory. The variety of small, free states, the very peculiar construction of the papal power, occasioned great proficience in the

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science of politicks. The number and variety of events of which Italy became the theatre, produced copious additions to history. The fine arts were cultivated by genius, and protected by power. In architecture, sculpture and painting, Italy became the admiration of the world. In the former of these arts, if inferiour to the ancient models in simplicity of design and grandeur of effect, she was superiour in the science and combination of some of its principles; in painting she probably excelled them; if she failed in sculpture, she could retire among the crowd of all nations, who during twenty-two centuries, have acknowledged the Venus, the Laocoon, and the Apollo, to be, like the Iliad, inimitable.

Italy, among modern nations, holds the second rank in poetry; in history has respectable claims; in moral philosophy has done nothing; in natural philosophy, or what have recently been called the physical sciences, can boast of many illustrious names. The cultivation of these is some compensation for her decline in literature. Every city of any eminence in Italy had its academies of belles lettres, of the fine arts, and of the sciences; the glory of the two former has passed its meridian, while that of the latter is increasing. This decline has long been noticed; still it should be remembered, that no other nation within the same period can produce two authors who have attained greater celebrity in dramatick writing, than Metastasio and Alfieri.

From Italy were taken many of the seeds which have since produced such vigorous fruits in other parts of Europe. It has been remarked, that all the fame which Greece and Rome derived from their poets, orators, philosophers and artists, was confined in both those nations to a space of about five hundred years. Italy has nearly reached this term, since Petrarch, Dante and Boccaccio first elevated and refined her language. Whether it be inherent in human affairs, that nations should have their process of growth and decrepitude, like individuals, that they should emerge from obscurity, shine for a period, and then be known only in history, is a curious subject for meditation. The annals of antiquity are entirely in the affirmative. Common observers will be often struck in many parts of Italy with the gradual progress of decay in outward objects; philosophick ones will trace the same operation in its moral state. Should the present situation of Europe become permanent, and the power of France [illegible] confirm-

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ed, for obvious reasons the loss of the Italian as a living language may be not very distant.

France was the next among modern nations that acquired literary and scientifick distinction. From Italy she received the first impulse; but owing to the powerful influence of Charles V. the early age of her literature was much affected by that of Spain, which was itself strongly tinctured with that of the Moors. This was soon effaced, and left no traces, except in the antiquated romances and poetry of those times. A better taste succeeded, which was gradually improved, till the glory of French literature reached its zenith under the ambitious reign of Louis XIV. Fenelon and Bossuet, Corneille, Racine, Boileau, Moliere, are only a part of those characters, illustrious for both genius and virtue, who made this period one of the brightest in history. Perhaps there is no rashness in saying, that the satires of Boileau, the tragedies of Racine, the Tartuffe of Moliere, the provincial letters of Pascal, and the Telemachus of Fenelon, are in their different kinds the most perfect models that the world can show; and these alone would claim very high distinction for any nation. That country is not only indebted to these and other individuals, but to some privileged societies; among which the Benedictines must certainly be enumerated, who, in their laborious researches into antiquity, have collected and compiled so many valuable materials for the learned world. Her academy of inscriptions and belles lettres, and that known by the name of the French academy, have distinguished themselves beyond all similar institutions.

The pretensions of France to eloquence are confined to the pulpit and the bar. In the former, the superiority she claims is mainly owing to some distinguished prelates. In this number Bossuet, though surpassed in elegance of style by some of his rivals, though at times negligent and declamatory, produced some of those sublime passages, that thrill the blood of the hearer, and which (if the expression will be suffered) seem with invisible, instant power, to grasp the very hearts of men.

In poetry she holds the third place; and what is very remarkable, has never furnished an epick poem, which can even aspire to the second rank. Her theatre is the first in the world, uniting to the severe simplicity of the Greek dramatick rules, the modern refinement of manners, and delicate

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and deep observance of character. In history she must cede to her great rival, though it should in justice be recollected, that Voltaire's Age of Louis XIV. preceded some of the most admired English works. She was once among the foremost in cultivating the study of the classicks, but for a considerable period, even before the revolution, had greatly receded. In the fine arts she is eminent, though, with the exception of Poussin and a few others, she has been degraded by a local, national manner, and never sought or never found that sublime generalizing of character, the *beau ideal* of the Greeks, which is alone worthy of the higher branches of the arts. In the art of war and those connected with it, she has generally held a pernicious pre-eminence. In all the mathematical and physical sciences, she has occupied a distinguished place, in many of them the first. In moral science she has possessed at intervals some illustrious writers, but the genius of her institutions was averse from excellence in this department.

The very different character and effects of her literary efforts would perhaps be found to be influenced by the same causes, that have made France fail, at different epochs of her history, in establishing a limited monarchy, and the advantage of a free government. The nation had many deep and profound thinkers; it had many of those elevated minds, who meditated like the citizens of a free country. Yet these were always overruled, and either forced into subserviency to the nature of the government, or condemned to a prudent silence.

The throne and the church were both undermined, while the structure and foundation still seemed to be uninjured. A remarkable contrast gradually appeared between the institutions of former ages, and the progress of opinion and feeling in all parts of Europe. There was no freedom of discussion in most countries of the continent, and yet the most unbounded license; a thousand doctrines, forbidden by the law, were suffered by the government; a free, grave examination was not permitted, but the wildest notions were circulated with the most indecent levity. The bold but temperate investigation of truth could not obtain an *imprimatur*; yet rash, speculative opinions were universally circulated and eagerly read, under the fiction in the title page, of being printed in a foreign country. All the different authorities were obstinate in opposing any excision of excrescences, which accident or weakness in successive ages had caused, and supinely indifferent at the

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persevering, insidious assaults directed against the roots and body of the system. What a lesson was here afforded to governments, which, in the pride and corruption of power, resist all attempts to reform evils, that shock the common sense of mankind.

The consequences of this state of things are evident in most of the writings published in France, for thirty years preceding the revolution; in almost all works relating to government, religion and morals; in whatever pertains to the civil, religious, and political constitution of society. Many powerful and ardent minds wrote at that time, and being debarred the freedom of rational discussion, they insinuated their opinions under the veil of pleasantry; and the gravest subjects were treated with a sort of epigrammatick smartness. Wit usurped the place of argument. The impatience under uneasy constraint in proud and enlightened spirits, led them, in desperately wishing to remove evils from the surface, to prepare a mine in the very centre, whose explosion threw the whole system into ruins.

The fever of the revolution was virulent and contagious. The minds of men became disordered, and the literature of every nation was infected. France herself witnessed the extreme of licentiousness. The temporary freedom of the press was made subservient to irreligious and democratical fanaticism, which only caused destruction. The darkness of the night during the eruption of a volcano, adds to the grandeur, the horrour, and the anxiety of the scene; but returning day, when the lava is cool, discovers only frightful devastation, in which the fairest fields, as well as the barren spots, have been involved in common desolation.

The inquisitorial severity by which the press is now restricted in France, the discouragement of all liberality in discussion, the check given to history, to moral philosophy, to all objects of political science, will eventually reduce that country to a level with the most degraded nations in Europe. For the Muses take no part in the bickerings of their votaries here, but are united in affection, and will not endure separation; if tyranny oppresses and puts one of them to flight, the rest of the celestial group soon follow their persecuted sister. If the present system becomes fixed, France will return to the point she started from three centuries ago; and her future

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contributions to the general stock of knowledge will dwindle into insignificance.

England, like France, had her universities, where crowds of professors and scholars were bewildered by the jargon of scholastick philosophy, before the revival of letters, and the reformation of religion, introduced sounder learning, and rational theology. England too received from Italy the first sparks of that sacred fire, which afterwards shed a greater lustre, and diffused a more genial heat under her northern sky, than it had done in the Elysian country whence it was derived. England like France had produced some illustrious men, whose genius shone the brighter, as the age in which they lived was darker. Still the progress was slow to the Augustan age of Britain, which commenced later than that of France, though it was partly contemporary, as the decline of Louis was precipitated by the glory of Anne.

In England less has been done by societies than by individuals; it was rather by the judgment of the publick, than by the patronage of royalty, that the love of learning was excited and encouraged. Hence a more general appearance of independence may be perceived, than can be discerned in the literary annals of either France or Italy. As few personal obligations were incurred, less flattery and subserviency to the prejudices of power are to be observed. Discussion and examination, being carried on without fear, resorted to argument and dispassionate reasoning to promote truth, rather than to virulent satire, and the dangerous weapons of wit and sarcasm. This different influence of the two governments produced very striking consequences, which may be traced through the whole character of their literature, and perhaps in most of their social relations.

In poetry, England holds the first rank. On every branch of this art she has borne more luxuriant fruit than any other nation; and some which have been prolifick in that country, have been barren in every other. In the drama she must be assigned the second place; yet she would not exchange this rank for the first, if with it she was obliged to cede her Shakespeare. Other claims she may hear disputed with some degree of indifference, conscious that if all other combatants be vanquished, she has still a champion left, who is wholly beyond the presumption of any rivalship. When he is attacked (for those who could not understand his language have assailed his

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fame,) she may be excused for preserving an insolent silence, or may repel every new critick by inquiring what is the present number of the editions.

In the fine arts she has been surpassed by the schools of several other nations; and many of the artists who have added to her fame have been natives of other countries. Much wealth has been devoted to this pursuit; but the productions have been too much locked up by those who paid for them; or they have consisted of portraits, which, except in cases of the rare merit of the artist, have commonly mounted to the garret, when those whom they resembled descended to the tomb. The study of the classicks has been always pursued with avidity, and a very considerable portion of time devoted to them in all their schools and universities. No other nation, it is worthy of remark, can boast of a more complete collection of translations of the ancient writers, some of which approach very near to perfection.

In the eloquence of the pulpit, Britain has been inferiour to France, so far as it consists in powerful appeals to the passions, or pathetick movements of the feelings. With the exception of some modern specimens of legal eloquence, she has no recorded pleadings that can compare with those of D'Agueseau and Patru. In parliamentary eloquence England has no rival; when the subject is even mentioned, the echoes of the debates yet vibrate on the ear, in which Chatham, Burke, Pitt and Fox discussed the policy of states, the conduct of wars, or the claims of humanity, in every portion of the globe.

In history, whether of her own or other countries, she has produced the most finished models of modern times. The history of ancient nations may be made pleasing as a narration of events, and useful to inculcate lessons of morality on youthful minds, without being written in a philosophick spirit. But to make it valuable or interesting to men, the historian must be free, must animadvert upon events, their causes and consequences, must distribute praise and censure without regard to station or party, and must in some measure repair the injustice of Fortune, and reverse the erroneous judgment of mankind; he must change the lights and shadows of Fame; and while the base, the sordid, and the unprincipled, are stript of the prostituted honours with which flattery or fear has arrayed them, he must place the oaken or the laurel chaplet where it

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was merited ; he, in fine, must erect those statues *post mortem*, which posterity will venerate.

In her school of moral philosophy, she is superiour to all other nations : to the nations of antiquity, because the morality of her philosophers has been imbued with the divine spirit of Christianity ; to modern nations, because, unawed by the church or the state, they were not obliged to disguise truth in the garb of fiction, or give reason the mask of satire. In curious speculations, ingenious minute researches, which are the mere amusements of genius, she has not been idle ; but it is in the general application of learning, it is for its noblest uses, that she has been conspicuous ; in developing the powers of the human mind, in eliciting talent, by calling it into action wherever it is found, in refining and multiplying the interests of society, in elevating the dignity of man.

This very superficial view of learning and its results, in some nations of Europe, has been too far extended to allow me to draw those general conclusions which I contemplated. I must hasten to employ the few moments, in which I can presume on your indulgence, in the completion of my intentions. Having thus glanced at some European regions, let me return to dwell awhile on our prospects at home ; and leaving the past and the present, offer a few thoughts on our future expectations. The fields we have explored in the realms of learning, like the fields we have enclosed from the domain of the forest, seem only an indentation on the border, when compared with the immensity of both. What we have done, is rather indicative of the vigour of enterprize, and the necessity of immediate production, than of ambition of careful, curious cultivation, or solicitude for elegant, tasteful appearance. The first exertions have been made, and the first fruits gathered ; but what we have acquired is more owing to the spontaneous exuberance of nature, than to the skilful exertions of art.

The books that were written were generally such, as the wants or the taste of the times demanded. Works of theology were, from the character of our colonial ancestors, and the habits they bequeathed to their descendants, for a long time the prevalent reading of the people. Zeal in most of these was more abundant than learning. It must be recollected, that the sparks which flew to this country were struck off when the temper of the age was strongly heated ; and they continued blazing here, long after the main body had become



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cool. The opportunities to persevere were greater, and the inducements to waver from consistency less, than in the mother country. Time and prosperity ameliorated this disposition, and a love for other studies and other reading has since gained a sufficient degree of force. Yet even here it is not the want, but the unprofitable direction of talent, that is to be regretted. If the acuteness and ability of Edwards and some others, are little known to the world, it is because they were wasted on metaphysical divinity.

This topick suggests the reflection, that one of the most striking features of the present generation is a reaction in opinion respecting religion, which may be perceived in every nation. Incredulity towards former belief, blended with derision and detestation of ancient abuses, was rather the prevailing fashion, than the real sentiment, of the higher ranks in Europe, previous to the French revolution. The horrours and disasters of that event made the timid tremble, the inconsiderate pause; and the altars of religion became again crowded, to deplore the errours of the past, to make heartfelt vows for the future. The vices of the last age were scoffing and licentiousness, those of the present will be hypocrisy and fanaticism. One very interesting proof of this fortunate return to ancient principles, is the institution of numerous societies, in Europe and this country, for the general distribution of the scriptures in all languages. It is not within my sphere to dwell on the beneficent effects of these institutions in a religious point of view; but it cannot escape the politician, that, wherever the Bible is generally read by the people, a reformation of religion must follow, the spirit of protestantism be awakened; and where that spirit is felt, experience has shewn that tyranny cannot long subsist.

When the time arrived to devise systems of government, the necessary talents were not wanting. If what was done be not perfect, it is not the subject of any power at present existing, who should venture to throw the gauntlet. There were obstacles to oppose, and feelings that must not have been irritated; when these are known and considered, our admiration will be increased, that so much was effected. The government that was created fell on the nation mild and refreshing as the dew of heaven. The sciences of jurisprudence, of politicks, of political economy, have not often been better understood in theory, and seldom applied with equal sagacity in

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practice, with sounder knowledge and discrimination of what was urgent, what was desirable, what was feasible. If we are asked by Europeans, who are our statesmen who can pretend to rival theirs, we can refer to some names without much hesitation. But if it be a contest for superiority, we may at once mention Hamilton; and if talent is estimated by skill in devising, or ability in executing, or by the event, we may wait with as much calmness as patience, till they produce their champion.

There have been speeches and harangues, that will support our claim to a respectable rank in the history of eloquence. In this department we seem destined, by the nature of our institutions and established customs, to have every opportunity of attaining to excellence. Besides the oratory of the pulpit, the bar, and our publick assemblies, we have innumerable occasional discourses. Eulogies of men, or of events, abound among us, as much as they did in the decline of the Roman empire, or in France during the age of Louis XIV. Perhaps this may be fortunate. In countries which have a volcanick appearance, the inhabitants live in continual dread of earthquakes, if there are no open volcanoes, no orifices for the subterranean fire to explode. What would tend to produce commotion, if confined, may be drawn off in this way; and though, judging from the past, there will be more smoke and ashes, than fire in these eruptions, such periodical discharges may prevent dangerous concussions.

What has been done, was generally performed in the intervals of professional labours. We had not yet arrived at that state, when authors were either wanted, or could exist in that capacity alone. Belknap and Minot wrote history and biography rather for their posterity than their contemporaries; for patronage, or, in other words, a demand for books, was even at so recent a period only beginning to exist. Franklin, who is most known to fame, made his discoveries in natural philosophy, more by way of amusement, than from the ardent impulse of a regular experimentalist. He wrote his essays and maxims not for the sake of the composition, but for the use of the plainest portion of his fellow citizens. Besides we were supplied by another nation with ornaments for the mind, as well as clothing for the person; and we were therefore left to perform operations of a rude and grosser nature. Had we spoken a different language from any other people, there would have been more incitement to the culti-

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vation of literature among ourselves. For a long period, if the expression will be allowed, we were only *consumers*.

There are some obstacles to our progress in the cultivation of learning and the arts, which are peculiar to our situation and institutions. The first of these is the want of libraries, of galleries of paintings and statues, of foundations for the support of learned men and eminent artists. Will not the accumulating wealth of an enlightened community remedy this evil? Will they not take something from the heap, ere it be scattered by their death, to erect permanent foundations for learning? Will they not appropriate what will not be missed by their heirs, but will be felt by their country, and attach recollection to their names, long after all other traces of them shall be lost? In a country animated by commerce, ennobled by freedom, the reputation of the Medici will not be handed down with increasing honours from age to age, without provoking generous emulation! Very respectable institutions are in existence, that are worthy to be fostered. This university has long benefited the country; let her sons be grateful for what they have received. Let them add to her respectability by the exertions of their talents, or the munificence of their endowments. A university should not only be a place of instruction for youth; it should be a home to the cultivators of learning. In her shades they should find a shelter, in whose calm retreats they may devote their lives to the active pursuits of science and literature, unharassed by the cares of the world.

Galleries of paintings, and collections of statues, for the double purpose of exciting taste in the publick, and furnishing models to the artist, are yet to be created. The common excuse for this neglect is, that we are not rich enough. Alas! the poverty is not in our purse, it is in our taste. Many countries are now as superiour to ours, in this respect, as we are superiour to them in riches. Let us hope that this spirit may be awakened; that the time is not remote, when we shall cease to drive our artists to seek protection in other countries, on which they confer honour. Let us hope that the day will soon come, when sculpture shall have an existence among us, when publick gratitude shall despise paying its obligations by a vote, when the statues of our illustrious dead shall excite the living to emulate their virtues. If each of our cities possessed a statue of him, "who was first in war, first in peace,

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and first in the hearts of his countrymen," it could never be passed without awakening a love of country. It would call into action the proud feelings of national dignity. It would tend to soothe animosity. If parties should ever become so envenomed, so exasperated, that they could not even unite in the ceremonies of a national festival, at least one act of unanimity might be celebrated; they might go in solemn procession to decorate this monument with votive wreaths of laurel, might enjoy for a few moments the delicious feelings of filial gratitude. They could then retire; and when out of its sight, .....when the statue of Washington was lost to their view, they might separate, stifle the generous, social affections awakened in their breasts towards a common country, and perform the unhallowed rites, the foul, malignant sacrifices of faction.

Another obstacle is the relative importance of wealth. The progress of society for three or four centuries has been gradually producing this effect in every other nation, which is on the whole advantageous to mankind. But in this country, avarice and ambition are more nearly identified than in any other. Wealth is power. Do not let me be misunderstood. I am not degrading my country. Mere wealth has not a very powerful influence. But the absence of all political distinctions, of all privileged orders, gives wealth, in the hands of talent, accumulated weight. Hence the desire of distinction, in many minds capable of feeling it, is enticed into this as a primary pursuit, and commonly persisted in, till the taste or the capacity for other employments is weakened or extinguished.

The equal division of property among children is a considerable disadvantage, though of a negative kind. Whatever value it may possess in perpetuating republican forms of government, or claim upon the feelings as doing justice towards offspring, for whom equal affection is felt, it has doubtless a pernicious effect in regard to literature and the arts. An individual with only a moderate independence may enjoy the innocent luxuries and refinements of life; but his property, when divided into several portions, is insufficient to procure for his children the same enjoyments. He passes through life toiling to accumulate; and leaves his children to begin their career where he started, and to pursue the same course, urged and restrained by the same motives. It is seldom that any family retains affluence through four generations. No family is perpetuated, no man comes into life free from the

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solicitude attending the acquisition of property. No one inherits independence in this respect, and, with it, that species of fame, of taste, and inclination, for which many families in Europe have been celebrated age after age. A splendid gallery of paintings, a magnificent library, descend to the inheritor, with the virtual obligation to cheer genius, to support science, to protect art. The fame of a family is entailed with its estate. The lot is enviable to an elevated mind, but obnoxious to our institutions; yet, looking at the succession of ages, such establishments are the property of the publick, of which the apparent possessor, is only the hereditary keeper.

Another impediment is produced by the incessant occurrence of elections. The chance of success being continually renewed, the activity of demagogues is always encouraged, and the Cleons of the day will use their utmost efforts to be carried by the obliquity of publick sentiment into power. In a free country, it is every man's duty to take an interest in publick affairs. The good man, the clear-sighted politician, the ardent thinker, is drawn out to warn, to protect, to animate his fellow citizens. Having once taken the oar in his hand, publick expectation chains him to the bench, and life is passed in forcing the vessel against the current of popular delusion. Yet such is the blindness of prejudice, that he who might have directed the cabinet of a nation, or poured conviction on a divided, distracted senate, has less political influence in the very district that is honoured by his talents, and blessed with his virtues, than the rankest, the mere stall-fed creature of faction. The talents which should have been employed in the execution of duties to be remembered by posterity, are frittered away in guiding temporary perverseness, in conciliating fleeting animosity, in opposing the errours of the passing day—Why do I affect to dwell on a general picture? Why do I linger to mention the name of Ames? Of him, who, in the incessant exertion of political watchfulness, in opposing all the rancour and malignity of faction, never had a foe. .....When we reflect on the purity of his character, the vivacity, the clearness, the fertility of his mind, how must we regret, that he whom we see at every turn of the political avenue, should only once be met in the walks of literature. I have hung this simple wreath on his tomb in passing; but do not, my friends, betray me to the politicians of the world;

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they would never forgive the wish, that would have deprived them of one of their brightest ornaments.

Having thus noticed some of the evils that are peculiar to our situation, it is doubly grateful to consider some of the circumstances that excite our hopes for the future. It is an inestimable advantage to science and learning, that there are no arbitrary laws to restrain their exertions, no inquisitorial college of either politicks or religion, to watch their progress, to keep them in the narrow path, that is hemmed in by ecclesiastical intolerance on one side, or political tyranny on the other. Our establishments permit investigation, and do not demand conformity. Truth may be sought in every science, and when found, proclaimed to the world. The physician may practise on his own system; the divine may preach after his own belief; the scientifick investigator may publish whatever he can prove, or even conjecture; the civilian may blame, commend, or expound every code.

The universal diffusion of the first rudiments of education must be thought a favourable circumstance. Every man can read and write. The great superiority we may claim in this respect over most other nations, while it is productive of great benefit, will be attended with some evils, slight indeed when compared with the former. The exercise given to weak minds may create a degree of fever, and the patient will be apt to mistake his disorder. Many occupations will thus lose valuable labourers. Those who were meant to creep will attempt to soar, and very few will get high enough to meet with the fate of Icarus. Few will lose their pinions by approaching too near the sun; few will rise to a sufficient height to become illustrious even by their fall.

The hasty opening of the faculties, the rude *clearing* of ignorance by the general diffusion of simple, elementary education, though it be only the precursor of cultivation, without which no valuable harvest can be reaped, still it opens the field to the sun and air, and thus gives a chance to some vigorous plants to expand, and become *bearers* from their own native force. A knowledge of reading and writing may here give occasion to the discovery of talents, that with this advantage will be enabled to show their strength and make themselves known, which else might have remained unheeded, and perished with the crowd.

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The neighbourhood of a number of free states, speaking the same language, is a very prominent advantage. Emulation will naturally be provoked; men of genius will be valued as shedding a lustre on their native state; and perhaps in the fulness of time we may be inclined to encourage and reward those exertions, of which we shall be eager to boast. The time will arrive, when the contention will be, not which state has the best soil, which has the largest city, and which city has the best market; but which state has made the most eminent discoveries in science, which has produced the most eloquent divines and orators, which the ablest statesmen; where have the Muses been propitiated to shed inspiration; which cherishes the artists, whose names are to be enrolled with those of Phidias and Apelles, of Michael Angelo and Raphael.

The task would now be easier to designate our Boeotia, than our Attica. It will not always be so. There are symptoms of the dawn of taste and love of learning in our country. Some of the states are beginning to rouse themselves. Perhaps the period is not very remote, when this emulation of mental glory will be awakened; when, with the liberty, we shall possess the enthusiasm of Greece; when, Demosthenes shall have more power than Philip; when the possession of Plato or Socrates shall be more valued than all the splendour of the great king, supported by his millions of slaves. Fortunate those states which obtain the start in this career, the noblest path of ambition, a career of glory! The sound of applause increasing in strength, the approaching hurrying step of a rival, will stimulate to greater speed; and the reward of victory will be influence, power, publick prosperity, and the admiration of mankind.

The great extent of country governed by the same laws, moving in the same system, and speaking the same language, is a magnificent subject of contemplation. From the Mississippi to the St. Lawrence, from the Atlantick to the Pacifick, we may foresee a population, under many governments perhaps, by whom that language will be spoken, which has been so long the favourite dialect of civil liberty, of independent thought, of philosophick discussion, of elevated, pure morality, of rational, mild religion, that while it exists, these can never be forgotten by the world. We may look forward to

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see nations, between these rivers and these oceans, numerous as the half-civilized hordes of China, and other barbarous people of Asia, enjoying, by inheritance and education, the institutions of the most enlightened nation of Europe, the consciousness of independence, the love of order, the intelligence, the activity and security of free governments.

How must these considerations animate genius in its efforts! The historian will feel that he is narrating events, that he is clearing the character of his actors from the distortions of enmity, that he is teaching philosophy by example, not to a city, not to a narrow state, but to unnumbered millions! How will the poet kindle into rapture, when he reflects that the lyrick, which chants the glory of his country, which animates to liberty and virtue, will rouse the latent feelings, will excite a generous sympathy over a continent! How will the orator rise in the impetuosity of his feelings, soar in the grandeur of his subject, overwhelm opposition with irresistible eloquence, when the justice he demands, when the applause he confers, when the rights he defends, shall rouse correspondent emotions in listening states! shall be carried from the ocean to the mountains, from the mountains to the ocean, till the remotest valley shall resound with his theme!

What incitement to our exertions, my friends, to honour this seat of learning, to pay it the homage of our gratitude, to point out to opulence its wants, to ambition its influence: to shew to the friends of science and virtue, that it is not only the smiling landscape around us, the dear homes we cherish, which will be benefited; but that future societies of men, that will exist in regions which man has not yet explored, will turn their eyes towards this ancient seminary, will be attracted by its fame, and seek for knowledge in its copious fountains. May we,* as each returning year renews our pilgrimage to its annual festival, find our Alma Mater contemplating with delight a rising progeny, enjoying additional honours, receiving increased veneration.

* *Heu! aspera fata.* May you.....



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# SILVA, No. 67.

. . . . Invigilant pueri silvasque fatigant.
Virg. En. ix. 605.

### HOURS OF STUDY.

Dr. Johnson, in his life of the poet Gray, observes, "he had a notion not very peculiar, that he could not write but at certain times, or at happy moments; a fantastick foppery," says the doctor, "to which my kindness for a man of learning and of virtue wishes him to have been superiour." If the latter part of this observation be founded in a correct view of the subject, I believe that fantastick fops will be found to constitute at least a majority of the literary world, since most of us are conscious of a greater aptitude for mental exertions at some hours than at others. If, on the contrary, one may presume to differ from the doctor, and assert, that there is nothing fantastick in the yawn which follows an excessive repast, and nothing foppish in the stupidity which attends a cloudy day, we may then hope to rescue our reputation from disgrace. To any one, who unhappily finds himself obliged to write under the accumulated burden of a dense fog, a heavy dinner, and an unconquerable propensity to sleep, we recommend for his attentive consideration the efficacious resolution of the poet Burns:

"Sae I gat paper in a blink,
And down gaed stumpie in the ink,
Quoth I, before I sleep a wink
I vow I'll close it,
And if ye winna mak it clink,
By Jove I'll prose it.

### INVITATION TO DINNER.

Hogarth's propensity to merriment is observable in one of his cards, requesting the company of Dr. King to dine with him at the Mitre. Within a circle, to which a knife and fork are supporters, the written part is contained. In the centre he drew a pye, with a mitre on the top of it; and the invitation concludes with a play on these Greek letters, to H. B. Π.

### EARLY HOURS.

All the poets who have ever written, from the "Lords of the lyre and fathers of the song," down to the nameless

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swains who sing of cowslips and milkmaids, celebrate the praises of morning. But I have found no description of this delightful season of the day so original, and consequently so just and glowing, as in the following extract from the Village Curate, by J. B. Hurdis, late Professor of *Poetry* at Oxford; a poem which, though various in its subjects and unequal in its style, yet abounds with passages that must delight the imagination and purify the heart.

> "Sweet are the graces that the steps attend
> Of early morning, when, the rugged brow
> Of Winter smooth'd, up from her orient couch
> She springs, and like a maid betroth'd, puts on
> Her bridal suit, and with an ardent smile
> Comes forth to greet her swain."
>
> * * * * * * *
>
> ....."See where she comes again
> As fair, as young, as brisk, as when from heaven
> Before the Author of the world she trip'd
> To paradise rejoicing: The light breeze
> Wafts to the sense a thousand odours: Hark!
> The cheerful musick that attends.

To those who are too sluggish to compare the language of the poet with nature, the following expostulation may perhaps be presented in vain; but I shall nevertheless transcribe it *whether they will hear, or whether they will forbear;* and may the ear that is deaf to this exquisite appeal never hear a lover's vow, nor listen with maternal delight to the first lisping accents of an infant.—"A minstrel's malison is said."

> "Rise with the lark, and with the lark to bed.
> The breath of night's destructive to the hue
> Of every flower that blows. Go to the field,
> And ask the humble daisy why it sleeps
> Soon as the sun departs? Why close the eyes
> Of blossoms infinite, ere the still moon
> Her oriental veil put off? Think why,
> Nor let the sweetest blossom be exposed
> That nature boasts, to night's unkindly damp.
> Well may it droop, and all its freshness loose,
> Compell'd to taste the rank and poisonous steam
> Of midnight theatre and morning ball.
> Give to repose the solemn hour she claims,
> And from the forehead of the morning steal

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The sweet occasion. O there is a charm
That morning has, that gives the brow of age
A smack of youth, and makes the lip of youth
Breathe perfumes exquisite : Expect it not,
Ye who till noon upon a down bed lie
Indulging feverish sleep, or wakeful dream
Of happiness no mortal heart has felt
But in the regions of romance. Ye fair,
Like you it must be woo'd, or never won,
And, being lost, it is in vain ye ask
For milk of roses and Olympian dew.
Cosmetick art no tincture can afford
The faded feature to restore : No chain,
Be it of gold and strong as adamant,
Can fetter beauty to the fair one's will."

### CARELESSNESS OF DRYDEN.

THE malignant perspicacity of criticism has discovered, that Pope knew less of Greek than is justly required of a translator. In his translation of Virgil, En. vii. 712 :

Qui Nomentum urbem, qui *rosea* rura Velini,

Dryden at first gave "*rosy fields.*" A prosodist perhaps corrected him, by shewing that the first syllable is *long*, and *rōsea* means *dewy*. It is often printed as a proper name ; Rosea rura Velini.

### NAMES OF MERCHANT VESSELS

are sometimes strangely inconsistent with their employment, or their fate. I cannot repress a smile, when the ship news informs me, that the Baltick is bound to Brazil, the Artick for Africa, the Monsoon for the West Indies, and the Levant for Gottenburg. It can hardly be wondered at, if the Jefferson eludes the Embargo, the Lady Madison violates the Non-Intercourse, or the President trades under foreign licenses ; when the very laws of nature are so changed, that the Guatimozin rides in Boston harbour, the Massachusetts is owned in New York, and the Mississippi runs out of the Chesapeak.

The experience of our insurance offices will perhaps show, that the Eagle is a dull sailor, the Hercules too crank, the Ocean unseaworthy, the Neptune run down by the Triton, the Flying Fish struck on Frying Pan shoals, and the Speculator bilged upon Noman's land. If the Rising States may be plundered with impunity by a picaroon, the Julius Caesar become

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a coal-carrier, and the Pompey be degraded to a whaleman, we may soon hear that the Peace and Plenty is on short allowance, the Quaker selling fire-arms in Saint Domingo, or the Liberty engaged in the slave trade.

### POETS.

THE common fate of poets is said to be poverty and starvation. The following epitaph, translated from the Italian, will shew that means have been devised of escaping these evils.

Reader, this grave and moss-incumber'd stone
The mouldering ashes of a poet hold.
He by his trade subsisted. Reader, think,
How many lies the rascal must have told.

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### FOR THE ANTHOLOGY.

### CONSIDERATIONS RESPECTING THE BITE OF MAD DOGS.

THE recommendation of popular remedies for the bite of mad dogs may seem, in one view, an act of benevolence; for what can appear more kind, than to help our neighbours to a remedy for a calamity, which is mortal when left to itself, and which many in vain have attempted to cure? But a different opinion perhaps will arise on the subject, when it is considered that a confidence in false remedies withdraws our attention from the pursuit of such as are more efficacious; especially as these can only be expected to reach us *through the hands of medical men*. This remark comes from one who has no share in the practice of medicine for profit; and therefore it is disinterested. It seems indeed easy of belief, after the disappointments so often experienced, that nothing solid will be established on this subject, excepting by means of enlightened practitioners, who, after endeavouring to learn all which has been done by others, shall record all which has been attempted by themselves. One or several persons who have tried one method of cure, and made a fair report upon it, will either stamp a character upon it as useless, and prevent farther loss of time and of safety by the pursuit of it; or recommend it as promising success, or at least as deserving farther trial.

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The work of Dr. Hamilton on this subject, in its last edition, and that of Dr. Mease of Philadelphia, merit the attention of every practitioner. Dr. Rush also, on the question of hydrophobia will never be passed over by those, who know the immense services which this original writer has rendered in a multitude of instances to the healing art, and consequently to man, who is the subject of it.

But while the above writings may be procured by every medical practitioner in this country, it is proper also to turn the attention of the inhabitants of this continent to what of late years has been proposed respecting canine madness in France; especially as prizes were distributed to three writers on this subject, by the French Royal Society of Medicine, in 1782. We shall single out therefore for notice two methods, respectively proposed as new or as improved in 1784 and 1786, by two eminent anatomists and practitioners; and published in the Memoirs of the French Academy of Sciences for those years.

On February 17, 1784, a gardener received a severe bite from a dog in his upper lip. As the dog was not ill-tempered, he became sufficiently suspected to be confined in the garden; and his food was let down to him through a window of the adjoining house. But as he was supposed to have used the food thus provided for him, and as he attended to those who called to him, the alarm soon lessened; and a stout young man in consequence went into the garden, on the next day but one, to carry him meat and water. The dog approached in a peaceable manner upon being called, till he saw the water; but then, retreating some steps, he flew at the man, who in his turn attempted to seize him by the neck. In the struggle, the man was repeatedly bitten. At last, however, he secured the dog under him upon the ground; till the master of the house, with a cutlass, killed the dog in that situation.

The dog had bitten both hands, a fore arm, the right shoulder, and the upper and lower part of the left leg. The wounds, in short, were many; and the scratches (especially on the belly) still more numerous: but it was hard to say whether the latter were from the bite or claw of the animal. Though in various instances the wounds were no larger than the teeth which produced them, the fore arm and shoulder were injured to some extent; and the left leg was torn for an inch

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and a half both in length and in breadth, so that the bone was laid bare.

The gardener felt composed under what had happened; but not so the young man.

The scene of the accident being near Paris, the celebrated M. *Sabatier* was sent for, and arrived in the evening. He proposed to open such parts as required it, and to cauterize the whole to some considerable depth. In consequence of the patient's consultation with his friends, (which M. Sabatier required before he would operate,) twenty-eight hours elapsed from the time of the contest with the dog, before any thing was done; though there were twenty-five bites, and fifty considerable scratches. The anxiety of the patient made him support, with constancy, an operation of more than two hours; the bites being cauterized with liquid butter of antimony (of late called *muriated antimony*,) applied by means of little pieces of linen, wound round twigs of birch; while the scratches were burned, each a number of times, with thick needles fastened to splinters, and heated to redness by a wax taper. The caustick was applied to the bottom and sides of each wound; but no fresh opening was made by the knife in the case of the wounds; as the opening left by the bite was deemed sufficient. Every thing healed in the common manner, no attempt being made to prevent it; the wound in the leg alone continuing its suppuration for a very considerable time.

On the 14th of April (or in fifty-five days,) the gardener, who had held himself secure (from believing the dog not to be mad,) began to be ill; and on the 16th, in the evening, he expired; exhibiting various symptoms usual in cases of canine madness, and among the rest, hydrophobia.

When the account of these incidents was read to the Academy, the young man had continued well for eight months; and no mention of an unfavourable change respecting him is made in its Memoirs of 1785, 1786, 1787, and 1788.—M. Sabatier also assures us, that no internal remedy was used; a few drops of volative alkali having been allowed daily, merely for form sake, to calm the mind of the patient; for M. Sabatier says, that he had himself, in other cases, proved the want of efficacy in this medicine.

M. Sabatier, who thought that he might cite other examples in confirmation of the propriety of the treatment which he pursued, gives us the following theory of his practice. He

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compares the bite of a mad animal to a case of inoculation, where the poison (as he supposes) remains for a time inactive; and he conceives that the cautery destroyed the organization of the parts, or at least changed the constitution of the poison; and in particular, he considers the failure of operations of this description in the hands of others, as the consequence of their having designed to procure a mere discharge of humours from the part, or a simple suppuration.

M. *Portal*, our second French author, recommends mercurial frictions so as to salivate, with antispasmodicks given internally, and a local treatment of the wound by means of leeches and blisters. He relates the escape of four patients under this mode of proceeding; though the dog which had bitten them is said to have communicated madness to two other dogs. One patient appears to have had even the commencement of hydrophobia; and he considers all of them as having had some mark or other of infection.

Admitting M. Portal's position, that mercurial salivation should be combined with applications to the wound itself, the question is, whether his own applications to the parts were sufficiently powerful; and whether externally, it is not better to depend on causticks, or on the destruction of the part by mechanical means, than on leeches or blisters. Perhaps the actual cautery is better than the potential cautery; as fire will more *rapidly* and effectually destroy both the parts and the poison, than common chemical causticks. Those who please, may make chemical means follow the use of fire; and fire, acting alone, or thus assisted, may be held safer than the knife alone. Fire may be employed by any dexterous neighbour in an instant; and will in general be applied with safety, and without being immediately followed by hemorrhages; since fire in former times was often employed for closing blood-vessels. The use of the knife, on the other hand, is less safe as to the principal object, and more dangerous as to the operation itself, since a serious loss of blood may arise in some cases, on the extensive plan commonly recommended for the knife on these occasions.

With respect, however, to M. Sabatier's cases, perfect confidence is not to be placed in the result of them. On the one hand, the *gardener* was bitten on the lip; and bites in the face are held more dangerous than bites in other parts. On the other hand, the *young man* experienced no symptoms of mad-

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ness ; and the instances are not unfrequent, where bites from mad animals through the *naked* skin (notwithstanding foam has been left upon the wound,) have failed in communicating madness ; just as the variolous, vaccine, venereal, and febrile infections are sometimes without effect upon the general constitution, and indeed without any effect whatever.

As these recitals are merely designed to convey intimations on the subject of canine madness, the following hints may be admitted among the rest :

1. Let the person bitten (or at least let the *part* bitten) remain at *rest*, till measures shall have been taken to remove the poison from the wound ; as motion may serve to introduce the poison more certainly and quickly into the system.

2. Let *heat* also be avoided ; as enlarging the size, and probably the action, of the receiving vessels.

3. Let the foam, the blood, and every thing *liquid*, be wiped from the part as soon as possible, by means of something DRY, soft, and likely to leave no fragment of itself behind. We may thus reduce the virus or poison to the *smallest possible quantity*, before we take other measures. It is upon the same principle, that every loose *fragment of flesh*, &c. may be quietly removed.

4. Now will be the time to *wash* the wound, if washing be thought advisable ; but the water applied should be cold, particularly in the first instance, lest the vessels should be enlarged, and the actions of the part be increased. *Suction* must be attended not only with moisture, but with warmth, with motion, and with pressure ; and it may also endanger the person who sucks the wound ; and by creating delusive hopes, the adoption of more vigorous measures may be prevented. Suction is therefore to be omitted.

5. A *red-hot iron* is likely to be more useful in destroying what we want to destroy, and no more than any other application ; and it ought to have place as early as possible after the *cleansing* of the wound has been attended to. If difficulties occur in pursuing the operation, as far as it is necessary to be pursued, in order to make it complete, the medical practitioner (who ought always to be immediately called in) will finish what remains to be done under this head.

6. The medical practitioner will now, if he thinks fit, employ *chemical caustick*s in addition to fire, to ensure success.



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7. Ligatures to stop the progress of the poison cannot be applied to the body and head; and are dangerous as to the neck from several causes. Their effect also is doubtful as to the limbs, because we have to guard in this case against the progress of *infection*, which may be rendered more easy by the accumulation of fluids produced by ligatures. Did the poison only operate by *moving within the vessels*, ligaments might have a temporary benefit (see Fontana in the London Phil. Trans. for 1780;) but we are yet uncertain in what quarter the infection establishes itself; whether in the skin, blood-vessels, nerves, glands, or other solid parts, or in the blood, lymph, or other fluids.

These particulars seem to merit attention under every mode of internal treatment. But as no practitioner is likely to have many cases under his care, and this dreadful malady has in general for many ages baffled human skill, every patient ought to be considered as an object ultimately belonging *to the whole profession, for the benefit of the whole race.* Every case therefore ought to be minutely and candidly recorded; not forgetting the mention of errours in the treatment, if any have occurred. By this means, each method may successively and *fully* experience a trial; and what has sufficiently been tried, need not be tried again; but new methods may be proceeded upon. Thus the measures of one practitioner being communicated to all, knowledge will be multiplied in the hands of each: and hence, if Providence designs that we shall arrive at a cure of this dreadful malady, the progress towards this event will necessarily be quickened, since the treatment of each case which occurs will point to a general object, and no effort be lost.

If madness is to be considered as one among other diseases originating from without, and not as an affliction communicated upon peculiar principles, Dr. Rush's observations on hydrophobia will then merit peculiar attention. Indeed the perusal of those observations will probably increase the persuasion, that canine madness is a disease, and probably admits of cure. At the same time it must be a case which admits of deception; since sometimes we may think that a cure has occurred, where there has been no infection; and in some instances the infection may only have operated imperfectly. It will be no small acquisition to have it ascertained that the disease has a *crisis*, after it is once formed. We already know

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that patients may die from the excess of several of its symptoms, without knowing perhaps wherein lies the distinctive quality of the disease itself.

As to the *prevention* of this calamity, it is in some degree in the hands of the civil magistrate; particularly if it be true, that dogs sometimes become mad from eating the putrid carcases of animals which have remained publickly exposed. The disease in certain grain called *ergot* having been found to produce disease in our own race, other diseases may readily be supposed to arise in animals from putrid food.

In inquiring after a cure for canine madness, it may be useful to know when, and where this madness occurs most frequently. *Cold* is no sufficient check to it; for in winter dogs and cats are found to be mad, and their bites to be infectious. Nor is it true, as some have thought, that mad animals are unknown in tropical countries, where winter also is unknown; for though dogs, for example, may suffer in tropical countries as a race, both in their form, and in some of their qualities (as their snarl and barking,) and though their madness is less frequent than in mixed or temperate climates, yet it is now understood, that dogs have been seen mad in the West Indies.

It is not perhaps certainly known to how many races of animals *canine* madness, (as it has been called) may extend itself; yet it seems sufficiently ascertained that dogs, cats, wolves, swine, and some other quadrupeds, may become martyrs to it, as well as man; and that its infection may be *propagated* by the three first named species, if not by every species which is itself liable to *receive* it. Whether this species of madness may not be materially different in its symptoms, if not in the methods requisite for its cure, perhaps is not sufficiently known; *rabid* animals being *hitherto* in general classed under one name.

District of Maine, August 13, 1810.

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P. S. The method above recommended for destroying an infected portion of flesh, by fire or other artificial means, may be applied not only to the case of bites from mad animals, but to other infections; since infection, even from the small pox, it is said, can be checked by this means.

There is, in particular, a source of infection which may often call for this, as a remedy; namely, that of wounds received from knives and sewing needles during certain operations,

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or during the dissection of a morbid body. The generous ardour of medical men on these occasions produces hazards, which require that this easy antidote should constantly be borne in mind; since fire or the knife may instantly be applied to prevent a mortifying wound or putrid fever, &c. each of which may occasion speedy death. In consequence of the want of due information, the publick does not render sufficient justice to medical practitioners for their zeal on this and many other occasions. The havock made among this useful body of men by the yellow fever of Philadelphia, the spotted fever (improperly so called) of New England, and the plague at Marseilles and other places, and the frequent deaths from infections caught by wounds at dissections, with very many other examples, prove that there are occasionally moments, when war is scarcely more dangerous to the combatant, than the healing profession itself is to the spirited practitioner. The fault however will be his *own* in the case of dissections and of certain operations, if the practitioner should hereafter reject the simple and apparently efficacious precaution here suggested.

As cases which are recent are apt to make most impression, the following articles taken from a newspaper called the *Globe*, printed in London in June last, may prove interesting; and they will seem the more remarkable, as they are all taken from the same number; following one another, with the interruption of only three lines, under the usual head of deaths.

"*Died*, on Tuesday last, Mr. James Ridgway, surgeon, the son of the late Tristram Ridgway, surgeon, of *Ashton-under-Line*, of a mortification in the arm, in consequence of opening the body of a man who died of the *same* complaint. He was a young man universally respected; and in knowledge of the science of anatomy and surgery, few were his rivals.

"On Monday last, Mr. Charles Cave, surgeon, of *Petersfield*; the circumstances of whose death must excite respect for his memory, much sympathy for his loss, as well as *caution to the profession*.—On the Saturday se'nnight previous to his death, a seafaring man, who had been ill for a few days preceding, was attacked, whilst at Petersfield, with a *violent inflammation on the lungs*; and after being attended several times during the day by Messrs. Cave and Whicher, he died the next morning. The surgeons being of various opinions as to the real cause of his death, agreed to open the body;

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which they did on Monday morning, and found the lungs in a complete state of putrefaction. They afterwards sewed up the body, in doing which they pricked their fingers ; and, *in the evening*, both of them were seized with violent pains in the arm, which soon extended to nearly the whole of the body. Mr. Cave, after enduring the most excruciating pains, died on the following Monday.—Mr. Whicher is still alive, though suffering extreme pain : but his hand and arm have been opened by several of the most skilful surgeons of the neighbourhood, and from the metropolis, and a discharge being obtained from the wounds, it is hoped his life will be saved. The death of Mr. Cave is the cause of universal regret; for he was not more respected for his abilities and general demeanour, than he was for his humanity."—*Globe, June*, 1810.

## ORIGINAL POETRY.

### ANACREON IMITATED.

Επὶ μυρσίναις τεθείναις, &c.

In that snug mansion, where I dwell,
At Whitcomb's or Exchange hotel,
On wholesome viands let me dine,
And stimulate with generous wine ;
Swift as the rapid chariot's way,
We haste to mingle with our clay.
What can I care, when dead and gone,
For coffin gilt, or costly stone,
Standing at head and feet erect,
With prose and poetry bedeck'd?
Rather on me, while yet I live,
Bestow, if aught you wish to give,
Employment good, and handsome pay,
With which to pass my time away,
Children enrich with education,
And fit them for a decent station.
This while I've life—and when without it,
Bury—and make no fuss about it.

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## EPISTLES ON WOMEN.

The following passage is extracted from EPISTLES ON WOMEN, by Lucy Aikin, now in the press of T. B. Wait and Co. In this extract is described Adam before the formation of Eve, and their first meeting.

"See where the world's new master roams along,
Vainly intelligent and idly strong;
Mark his long listless step and torpid air,
His brow of densest gloom and fixt infantile stare!
Those sullen lips no mother's lips have prest,
Nor drawn, sweet labour! at her kindly breast;
No mother's voice has touched that slumbering ear,
Nor glistening eye beguiled him of a tear;
Love nursed not him with sweet endearing wiles,
Nor woman taught the sympathy of smiles;
Vacant and sad his rayless glances roll,
Nor hope nor joy illumes his darkling soul;
Ah! hapless world that such a wretch obeys!
Ah! joyless Adam, though a world he sways!

"But see!...they meet,...they gaze,...the new-born pair;....
Mark now the wakening youth, the wondering fair:
Sure a new soul that moping ideot warms,
Dilates his stature, and his mien informs!
A brighter crimson tints his glowing cheek;
His broad eye kindles, and his glances speak.
So roll the clouds from some vast mountain's head,
Melt into mist, and down the valleys spread;
His crags and caves the bursting sunbeams light,
And burn and blaze upon his topmost height;
Broad in full day he lifts his towering crest,
And fire celestial sparkles from his breast.
Eve too, how changed!...No more with baby grace
The smile runs dimpling o'er her trackless face,
As painted meads invite her roving glance,
Or birds with liquid trill her ear intrance:
With downcast look she stands, abasht and meek,
Now pale, now rosy red, her varying cheek;
Now first her fluttering bosom heaves a sigh,
Now first a tear stands trembling in her eye;
For hark! the youth, as love and nature teach,
Breathes his full bosom, and breaks forth in *speech*:
His quivering lips the winged accents part,
And pierce, how swift! to Eve's unguarded heart!"

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THE

# BOSTON REVIEW,

FOR

## SEPTEMBER, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE 6.

*A Digest of the Law of Evidence in civil and criminal Cases: and a Treatise on Bills of Exchange and Promissory Notes. By Zephaniah Swift, one of the Judges of the Supreme Court of the State of Connecticut.* Hartford; Oliver D. Cooke. 1810. pp. 408. Price $4 50 calf.

Of this book the subject of *Evidence* occupies 174 pages, and that of bills of exchange, &c. 108. The residue is made up of cases literally transcribed from books of reports in common use, two or three original cases, ruled at *nisi prius* in Connecticut, prefaces, indexes, &c.

In examining every work, the first object of attention is the *plan*. This is not merely because the whole superstructure rests upon it, but because it is supposed to afford the surest test of the author's powers. In the work under consideration, our author has evidently aimed at a simple distribution of parts. His first division of the subject of Evidence is the usual one of *written* and *unwritten*. Written evidence he distributes into three sections: 1. Of records: 2. Of publick writings: 3. Of private writings. He then begins with records, and proposes to consider them under the following heads: 1. Of the records of the legislature and courts in this [the author's] state: 2. Of the records of the legislature and courts of the United States, and of the several states in the union: 3. Of the records of foreign states: 4. Of the effect of judgments: 5. Of the effect of verdicts. The three first of these divisions are distinct classes of the general subject of

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records; but the two last are not; they are rather subordinate parts of each of the others. It is worthy of remark also, that the title of the last head is an imperfect description of the subject of which the author was treating. There was another point to be discussed of equal importance, *viz.* In what cases verdicts are admissible as evidence.

The title of the second section is, "*Of publick writings.*" Here the fault is the opposite of the one just suggested, *viz.* that it is too broad, comprehending part of the first section. "Records" are surely "publick writings." This division has however been adopted by former writers, but more definitely marked.

The subject of the third section the author considers under the following heads: 1. Of proving writings in the possession of the party: 2. Of proving writings lost, or destroyed by time or accident: 3. Of proving writings which are in existence, but not in possession of the party: 4. When writings may be given in evidence, without proof of their execution: 5. Of the effect of written instruments when produced: 6. Of the proof of writing in criminal cases. Under the first of these heads is introduced the subject of *hand-writing.*

The subject of *parole evidence* is treated of under the following heads: 1. Of persons incompetent to testify for want of understanding: 2. Of persons incompetent for want of religious principles: 3. Of persons incompetent on account of infamy for crimes: 4. Of persons incompetent by reason of interest: 5. Of persons admitted to testify, though interested in the suit: 6. Of persons admitted to testify against their interest: 7. Of persons admitted to testify in their own cases: 8. Of persons disqualified to testify by relationship to the parties: 9. Of persons privileged from testifying: 10. Of persons not competent to impeach their own contracts: 11. Of compelling the appearance of witnesses: 12. Of the examination of witnesses: 13. Of depositions: 14. Of evidence in courts of equity.

After having considered the *kinds* of evidence, the author proceeds to lay down the *general rules.* These are distributed under the following heads: 1. Of hearsay evidence: 2. Of giving in evidence the confession of the parties: 3. Of presumptive evidence: 4. Of the evidence admissible respecting character: 5. Of the number of witnesses: 6. Of the impeachment of witnesses: 7. Of weighing testimony: 8. On

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whom the burden of proof lies: 9. Of the relevancy of testimony: 10. Of the degree of evidence necessary to prove a fact: 11. Of bills of exceptions: 12. Of demurrer to evidence.

Such is the author's general method; and though it fails, in many instances, some of which we have specified, in logical exactness, it is simple, and perhaps well enough adapted to practical purposes.

It is to be observed, however, that in the execution, he has not uniformly adhered to his own plan. He sometimes introduces subjects, which, so far from belonging to the particular heads under which they are arranged, do not even belong to the treatise. Thus, in the section respecting the evidence of parties, after specifying the action of book debt, of account, and suits for the maintenance of bastard children, as instances in which such evidence is admissible, he proceeds to lay down the law respecting those actions generally, *page* 83 to 90. Upon the same principle, and with equal propriety, he might have introduced, in different parts of his treatise, the whole law relating to trials at *nisi prius*.

Many parts of the work under consideration are well written. The preface is worthy of particular commendation. Where the author has had occasion to consider important questions, which are either unsettled, or have been decided in opposition to his opinion, he has discussed them with ability. His remarks upon the question, whether the witnesses to a will must be competent at the time of attestation, *p.* 65 to 68; whether a witness may be admitted to impeach a writing to which he has put his name, *p.* 96 to 109; and whether the disclosure of the defendant, on a bill in chancery for a disclosure, is conclusive evidence of the facts disclosed, *p.* 117 to 120—are instances.

But whatever excellencies the work may possess, it certainly has its full share of faults.

In the following sentences there is, with much tautology, and some other blemishes, a want of clearness:

"An accomplice *who behaves fairly*, and *discloses the whole truth*, is indulged with the hope and expectation of escaping punishment. No authority has the power to assure him that he shall not be prosecuted: he must give his evidence in custody, and his title to impunity depends on his behaviour. But it is well understood, where the attorney for the state makes use of an accomplice to convict his associates, and *he conducts fairly in disclosing his knowledge*, and *giving his testimony*, that he is not to



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be prosecuted. In inquiries before justices of the peace, where accomplices have been called upon to discover their associates, and give testimony to convict them, and *have conducted fairly*, upon an assurance that they should be admitted as witnesses, and not prosecuted, the practice has been not to prosecute them, *in case they complied with the terms* on which the assurances of favour were made; but this is not a matter of course: for it is not in the power of a justice of the peace to say who ought, and who ought not to be admitted as witnesses on the part of the publick."

We have transcribed thus far, without taking any notice of particular passages, other than italicising a few tautological expressions. In the latter clause of the last sentence, unless some meaning be sought for beyond the literal import of the words, we apprehend the assertion is not true. In an inquiry before a justice of the peace, he obviously must have the power to admit or reject the witnesses offered.

"An accomplice, therefore, discloses before a justice of the peace under these circumstances."

This first member of the sentence purports to be an inference from the preceding remarks; but we do not perceive, that the author has made any advance at this step. The second member is also an inference coupled with the first.

"And can have no claim not to be prosecuted."

This, in itself, is intelligible; but in the qualification which is subjoined in the last member, especially when considered with reference to the context, the obscurity returns. An accomplice can have no claim not to be prosecuted,

"Unless the court having final jurisdiction shall think it expedient and proper."

*That he should not be prosecuted*—must be understood to make the sense complete. If this omission is to be considered as an *ellipsis*, it is a very harsh one. But there is another fault in this member of the sentence, which we shall advert to presently. The author proceeds:

"The admitting of an accomplice as a witness for the publick is not a matter granted of course by the court, but depends on the question, whether the indictment can be found, and supported without his testimony."

The reader cannot well understand how the court having final jurisdiction can decide as to the admissibility of a witness before the case comes to trial, and even before an indictment is found. We must look to the next sentence for a solution of the difficulty.

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"The attorney for the state, here, is intrusted with this discretionary power, and must conform to these principles." *p.* 76, 77.

Might not our author have laid down the law on this subject as fully, and more clearly, in some such language as this? —An accomplice, who is made use of as a witness against his associates, can have no legal assurance, that he shall not himself be prosecuted; but from long established practice, he has good ground to expect, that if he conducts himself fairly, and discloses the whole truth, as well before the court of inquiry, as on the final trial, the attorney for the state, who is intrusted with a discretionary power on this subject, will, in consideration of his services to the publick, pass by his offence.

The classical reader, who has been accustomed to consider unity of object, propriety of expression, and a judicious disposition of the members in a sentence, as indispensable requisites of good composition, will smile at the following passages:

"In a question of legitimacy, it was decided, not only that the father and mother, to prove their marriage, and whether the plaintiff was born before or after marriage; but that after the decease the declarations they had made in their life time to the same effect were admissible evidence. This kind of proof is not admitted to shew, that a child born in wedlock is illegitimate: for it is a rule founded in decency, morality and policy, that they shall not say after marriage they had no access, more especially the mother, who is the offending party." *p.* 122, 128.

Sometimes we meet with the repetition of an idea in words but slightly varied. Thus, in page 138, is the following remark:

"When it is in the power of a party, to remove, by positive testimony, any presumptions arising in the case, if they are not true, and he refuses to do it; then such presumptions are equal to full proof."

In the next page, the same idea is made the subject of a distinct paragraph, in these words:

"Circumstances of light presumption will, when not accounted for, by those who have the power to account for them, furnish violent presumptions, and warrant a conviction."

Sometimes words and phrases are unnecessarily and improperly repeated. Take the following instances:

"A person should have a real and not a mere ideal interest to exclude him from testifying; for *the possibility* that he may be liable to an action

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in a certain event, or that standing in a similar situation with the party by whom he is called, the decision of that case may *by possibility* influence the minds of the jury in his own, or the like, though it furnishes a strong argument against his credibility, does not destroy his competency." *p.* 55. "It is a general principle in law, *that* in an action brought against a master for an injury arising from the negligence of his servant, *that* such servant is not a competent witness," &c. *p.* 61. "It has been decided, that in prosecutions, &c. and *that* it is an unfounded and unwarrantable opinion, that when the plaintiff has produced probable evidence that the defendant did the facts, *that* the defendant is bound to prove his innocence by common law proof." *p.* 91. "Can it be pretended, *that* if the interested witness should release his interest, *that* his testimony will establish the will?" *p.* 67. "And it cannot be said, *that* because rogues will sometimes avail themselves of the law, *that* therefore the law shall be abrogated." *p.* 102. "The consequence of these rules is, that *the parties*, when they except to the opinion of the court, in the admission or rejection of testimony, or to the opinion of the court declared to the jury upon the law, *they* may move for a new trial." *p.* 170.

Owing to a bad arrangement of words, in some instances, the grammatical construction is different from the author's meaning.

"In England, the probate of wills *only* respects personal estate." *p.* 65.

"When a witness is produced, &c. the objector may prove the facts, either by other indifferent witnesses, he may challenge him on the *voir dire* oath, or he may permit him to be sworn in chief, and then examine him in respect to his interest." *p.* 100.

It should be—the objector may either prove the facts, &c.

In the following instances a violation of the rules of syntax is obvious.

"Where the husband *or* wife *are* directly accused." *p.* 92. "Requiring a witness to produce any deed *or* writing in his possession that *are* necessary." *p.* 106. "But where a witness *or* party actually attending on court in *their* proper duty *have* been arrested," &c. *p.* 108. "Every such witness shall be carefully examined and cautioned to testify the whole truth, and being sworn, the assistant or justice shall attest *the same* with the time of taking." *p.* 113.

What is the antecedent to "the same?" Is it the *witness* that is to be attested?

"Witnesses to wills may be sworn before the next assistant or justice of the peace, and the oath entered on the back of *it* shall be," &c. *ib.* "Whatever *declarations* accompany a transaction may be considered as part of the transaction that is done, and *is* of course a part of the fact that is doing." *p.* 130. "But whenever any written instrument *or* record *are* stated, or the exact time *or* sum *are* material to the merits of the

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case." *p.* 160. "The *proceedings* before that court *is* bottomed on the principle," &c. *p.* 171. "*Bills of exceptions* were introduced into England by the statute of Westminster 2: in this state, they have been introduced by the courts as a power incidental to their jurisdiction, and *is* of modern date." *p.* 167.

In the sentence last quoted, besides the false syntax, the substantive "power" is very awkwardly, not to say ungrammatically, put in apposition with the verb "have been introduced."

It is to be regretted, that the positions which the author lays down as settled law, are supported by so few authorities. In consequence of this omission, the work is of little use as *a book of reference*. If its circulation should be extended beyond the sphere of the author's reputation, many of the principles which it contains will seem to want a sanction. Even where the authorities are given, the mode of citation is not the most exact. References to the *book* and *page* merely are so liable to incorrectness, that scarcely any *English* jurist within the last twenty years has deemed it safe to omit *the names of the cases*. The character of *American* presses furnishes little excuse to the author for the want of that care, which in *London* is found to be indispensable. Nor has he, in this instance, been justified in the *event*. The instances of inapposite references are numerous. We will specify a few.

"In England, a gazette published under the sanction and control of government is sufficient evidence of any act of state printed in it.—*5 T. Rep.* 458." *p.* 23.

The reference ought to be, to *The King* v. *Holt*, 5 *Term Rep.* 436.

"Whether parcel or not of the thing demised, is always matter of evidence." *p.* 41.

A case is then stated with a reference to "7 *T. Rep.* 701." That case is in the *first* volume.

To shew that judgment must follow conviction in order to render a witness incompetent, "2 *Salk.* 686" is referred to, *p.* 52. But there is no case there bearing upon the point.

In support of the position, that an attorney cannot be compelled to produce his client's papers, "3 *Burr.* 1686" is cited, *p.* 95. This reference points to a case which has no relation to the subject.

In page 122, "*Cowp.* 541" is cited for *Cowp.* 591.

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"What is said by the party on the record, though he has no interest, and is a mere trustee for another, may be given in evidence against him." *p.* 128.

The reference is, "7 *T. Rep.* 633." But the professional reader will scarcely need the aid of any reference to perceive, that the well known case of *Bauerman* v. *Radenius*, 7 *Term Rep.* 663. is intended.

In page 93, is a reference to "*Bul. N. P.* 728." We have never seen a copy of that work, which contained half so many pages.

"In murder, the dying declarations of the husband or wife *in extremis*, may be received in evidence against each other." *p.* 93.

One of the authorities cited is "*Leak* 563." From the text, we conclude, *Woodcock's case*, at the *Old Bailey*, in 1789, is here intended, reported in *Leach's Crown Cases*.

In page 137, the celebrated case of a man, convicted on presumptive evidence, of the murder of his niece, and executed, though she was still living, is briefly stated. The authority cited is "*Coke P. C. Case* 104." Those who had not read the story in the third part of Lord *Coke's Institutes*, would be at a loss where to find it; and even those who had, would probably inquire with us, why it is cited as "Case 104."

Uniformity in the mode of citation is of the next importance to correctness. Chief Baron *Comyns*, who was very exact in this particular, has afforded an example worthy of imitation. But in the work under consideration, a want of such uniformity is very apparent. We find the first volume of the reports of this state cited, in some instances, as "*Williams Rep.*" and in others, as "1 *M. T. Rep.*" The other volumes are sometimes cited as "2 or 3 *M. T. Rep.*" and sometimes a reference is made to "*M. T. Rep.*" generally, without any designation of the volume. *Lord Raymond's* reports are sometimes cited "*Ray*," sometimes "*Raym*," and sometimes correctly "1 or 2 *Ld. Raym.*"—*Wilson's* Reports sometimes "1, 2, or 3 *Wil.*" and sometimes in the usual manner.

The author frequently alludes to some decision in his own state; but seldom mentions the names of the parties, the court, or the time. If such cases are reported elsewhere, they ought to be referred to, so that they can be readily found; if not, they are wanting in those circumstances which are essen-

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tial to give them much authority as precedents. *Satius est petere fontes, quam sectari rivulos.*

These are faults, for which no apology can be offered; none at least with which the publick have any concern. Was the work written in haste, and published without revision? Why then did the author undertake what he had not time to accomplish? And why did he publish what he had not prepared for publication? A reporter, who is required, each vacation, to furnish a history of the adjudications of the preceding term, may have some claim to be heard, when he says to the profession, I offer you now what I am not allowed to withhold longer; it has accuracy, the first requisite; the others are neglected, because their attainment would interfere with a primary object of the publication. But since the profession are possessed of the learned productions of *Gilbert*, and *Peake*, and *Mac Nally*, upon the same subject, our author would not have found them impatient, until he had properly arranged his materials, and finished his work. Had his subject become irksome to him? We are disposed to think more favourably of his taste. The subject is as dignified in its nature, as it is extensive in its range; as important in its principles, as it is extensive in its application. Or will he insist, that his solicitude to state the law correctly rendered him regardless of the manner? As well might the minister at the altar allege the sacredness of his office as an excuse for the impurity of his lawn.

Of the Treatise on Bills of Exchange, and Promissory Notes, the practitioners of the law stood in less need than even of the Digest of Evidence. The honourable author would perhaps assent to the position, and allege that his preface shows his labours were intended for the benefit of another class.

"As this is a branch of law that concerns the mercantile part of the community in their daily transactions—as it is not practicable for them to examine the numerous reports of cases—and as the elementary treatises on this subject are voluminous, containing many things applicable to other countries only, it appeared to me that a concise view of the general principles of law respecting bills of exchange, adapted to the local circumstances of this country, would be acceptable, not only to *merchants*, but to *lawyers*."

He intended, we suppose, to say, not only to lawyers, but to merchants. It should then have been printed separately, and could have been sold for one third of the price of this volume.

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We are willing to believe this treatise as valuable as the writer's introduction represents it; or as could well be made by compressing the substance of Chitty, and embodying the notes of Story with the text. But a scrupulous revision of a work on this common branch of the law, which has been so frequently treated of, as to leave almost nothing to be settled, cannot be expected of us. On page 335, treating of re-exchange, we are told, "In some places a certain sum is allowed in lieu of all other claims. In Pennsylvania and New York twenty per cent. and in Massachusetts ten per cent. is allowed in lieu of all other claims for interest, charges and damage." The authorities referred to will not, we think, support the author's doctrine, and in this state the law and the practice is very different. Ten per cent. might in some cases be less than the lawful interest on the debt. Our rule is to add ten per cent. and all charges to the principal, and make the amount carry interest.

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ARTICLE 7.

*A Journal of Travels in England, Holland, and Scotland, and of two passages over the Atlantick, in the years* 1805 *and* 1806. 2 vols. 8vo. pp. 719. New York; Ezra Sargeant. 1810.

Professor Silliman, of New Haven, who has favoured the publick with this amusing and sensible journal, sailed from New York, for Liverpool, in April, 1805; and re-embarking at Greenock, returned to the former port, in May, 1806. During this period he visited many different parts of England; and in an abortive attempt to get to Paris, made a rapid tour through Holland and as far as Antwerp, from which city he was uncourteously ordered back to Holland, whence he returned to England.

The winter was passed in Edinburgh. His account of this city is the least satisfactory part of the work. The details about the present state of science and literature in that place, and the very eminent characters who there cultivate both these pursuits with such wide spread fame, we cannot help thinking are too meagre for the pages of so respectable an author.

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The journal commences with an account of his passage across the Atlantick, which was enlivened with one or two violent gales, and the sight of numerous ice islands; the former may happen to most passengers, but these latter objects, of such peculiar and sublime character, few are fortunate enough to witness. The narration of his voyage will afford a very accurate idea of the pains and pleasures of a sea life, to those who never have made the experiment. And here we may remark, that this journal is the more interesting because it is evident that it was composed on the spot, without study, and while the impressions were fresh on the traveller's mind. A rather whimsical proof of this may be found in the very first page, where, instead of saying simply that he was sea-sick, which common, received phrase would have perhaps contributed *renovare dolorem*, he attempts to drown the idea and its consequences by the more nice and remote expression of the "*distressing indisposition of the seas*," a fastidious sort of phraseology, which is very natural to a man suddenly transported from the unruffled gravity of a college room, to the mountebank movements of a ship's cabin.

We might make very copious extracts from this work for the entertainment of our readers; but it is too well known to many of them to require that mode of recommendation. We shall give only his description of the mines he visited in Derbyshire, from the first volume.

"THE OWDIN MINE,

"is believed to have been wrought by the Romans and Saxons. However this may be, the enormous mass of rubbish, collected near its mouth, demonstrates that it has been worked for a very long period. It is situated near the foot of Mam Tor.

"The first thing that attracted my attention, on entering the small huts around the mine, was the beating of the ore. This is performed by women; they break it to pieces with a kind of mallet; it is then sifted, washed, and sent away to be smelted.

"My guide conducted me into his *wardrobe*, where I put on a miner's dress. It consisted of an old tow-cloth pair of breeches, coarse and dirty; a woollen short jacket in the same condition, and an old hat, with the brim all cut off, except three or four inches, and that turned behind.



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"With a lighted candle stuck into a piece of clay, I now followed my guide into these dark, damp, and solitary regions. He carried a lighted candle in his hand, and two more were suspended from his neck.

"The mine opens into the side of the mountain, between two walls of lime stone; the entrance is about two feet wide and five feet high. Of course we went in, stooping, and with very little room to spare on either side. In this manner we proceeded through a passage always narrow, and varying in breadth according to the breadth of the vein. The descent was gradual, and the bottom of the passage being every where deep, with mud and water, was rendered somewhat more practicable, by boards and timber, which were, however, generally buried in the mire.

"We went forward, stooping;—sometimes almost creeping, and often through passages so narrow, that it was necessary to go sidewise.

"Over our heads was a flooring of boards laid on wooden rafters, to support the loose earth and stones; from this roof the water was every where dropping and trickling down the walls, so that we were kept constantly wet.

"Our path frequently led us over pits sunk forty or fifty feet, like wells, down to another gallery, similar to that in which we now were. Through this lower gallery the water of the mine runs off. Some care was of course necessary, in passing by these shafts, lest we should step into them; but they are generally in some measure covered with boards. In this manner we travelled on half a mile, into the bowels of a mountain.

"When we had reached the end of our journey, we ascended into a great cavern, which they had excavated to the distance of forty feet above our heads. The ascent was by means of timbers fixed in the crevices of the rock, like the rounds of a ladder. Here I took hold of the pick axe, and broke off some of the lead ore to bring away as specimens.

"We returned a part of the way, and then took an excursion into another vein which diverged from the principal one at an acute angle; this vein has been explored for a mile, but, we contented ourselves with going only half this distance.

"In our progress through the mine I had the satisfaction of seeing, in their native situations, the most important ores of lead; the beautiful crystalizations of fluor spar, and calcareous

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spar; the sulphat of barytes, native copperas, and extensive strata of lime stone, filled with the most curious petrifactions. The scene was to me extremely interesting and instructive, and two hours passed rapidly away in the mine. The ore is conveyed to daylight by means of small waggons. The nature of the situation necessarily precludes the employment of any domestick animal, and the miners therefore act in their stead; they are literally harnessed to the waggons, with collars and traces, and thus travel back and forward through these dismal regions. They are obliged to go at least half a mile with every load, and all the way through darkness, and very often their load is nothing but rubbish, for, it is indispensable that this be constantly removed, otherwise the gallery would be so obstructed, that no work could be done. Yet, they usually spend their whole lives here, and seem a very cheerful class of men. My guide had been twenty-five years in the mine, and his father and grandfather had consumed all their days in the same place.

"We now returned to the light, bringing with us specimens of the different productions of the mine, which I hope at some future day to shew you. The terrours of such places are not all imaginary. Sometimes the roof falls in, and the miners are buried beneath a mass of stones and earth; sometimes a sudden flood of water drowns them, and at other times they are destroyed by the gunpowder blasts with which they rend the rocks. These occurrences are not frequent, and yet they have all happened in the Owdin mine.

"The greater part of the inhabitants of Castleton are miners. Their condition seems as unchangeable as that of the Hindoo casts, for although not made hereditary by the compulsion of law or the influence of religion, it becomes so by a kind of necessity, and thus men, women and children, from generation to generation, are all, in one way and another, employed about the mines.

"Having thrown off my miner's dress, I went with another guide to see

"THE SPEEDWELL OR NAVIGATION MINE.

"This mine proved to be a very different thing from that which I had just left, and I found no difficulty in wearing my usual dress.

"We entered a wooden door, placed in the side of a hill, and descended 106 stone steps, laid like those of a set of cel-

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lar stairs. The passage was regularly arched, with brick, and was in all respects convenient.

"Having reached the bottom of the steps, we found a handsome vaulted passage cut through solid limestone. The light of our candles discovered that it extended horizontally into the mountain, and its floor was covered with an unruffled expanse of water, four feet deep. The entrance of this passage was perfectly similar in form to the mouth of a common oven, only it was much larger. Its breadth, by my estimation, was about five feet at the water's surface, and its height four or five feet, reckoning from the same place.

"On this unexpected, and to me at that moment, *incomprehensible* canal, we found launched a large, clean and convenient boat.

"We embarked, and pulled ourselves along, by taking hold of wooden pegs, fixed for that purpose in the walls. Our progress was through a passage wholly artificial, it having been all blasted and hewn out of the solid rock. You will readily believe that this adventure was a delightful recreation. I never felt more forcibly the power of contrast. Instead of crawling through a narrow dirty passage, we were now pleasantly embarked, and were pushing along into I knew not what solitary regions of this rude earth, over an expanse as serene as summer seas. We had not the odours nor the silken sails of Cleopatra's barge, but we excelled her in melody of sound, and distinctness of echo; for, when, in the gaiety of my spirits, I began to sing, the boatman soon gave me to understand that no one should sing in his mountain, without his permission; and before I had uttered three notes, he broke forth in such a strain, that I was contented to listen, and yield the palm without a contest. His voice, which was strong, clear and melodious, made all those silent regions ring;—the long vaulted passage augmented the effect;—echo answered with great distinctness, and had the genii of the mountain been there, they would doubtless have taken passage with us, and hearkened to the song. In the mean time we began to hear the sound of a distant waterfall, which grew louder and louder, as we advanced under the mountain, till it increased to such a roaring noise that the boatman could no longer be heard. In this manner we went on, a quarter of a mile, till we arrived in a vast cavern formed there by nature. The miners, as they

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were blasting the rocks, at the time when they were forming the vaulted passage, accidentally opened their way into this cavern. Here I discovered how the canal was supplied with water ;—I found that it communicated with a river, running through the cavern at right angles with the arched passage, and falling down a precipice twenty-five feet, into a dark abyss.

" After crossing the river, the arched way is continued a quarter of a mile farther, on the other side, making in the whole half a mile from the entrance. The end of the arch is six hundred feet below the summit of the mountain. When it is considered that all this was effected by mere dint of hewing, and blasting, it must be pronounced a stupendous performance. It took eleven years of constant labour to effect it. In the mean time the fortune of the adventurer was consumed, without any discovery of ore, except a very little lead, and to this day, this great work remains only a wonderful monument of human labour and perseverance.

" During the whole period of five years that they continued this work, after they crossed the cavern, they threw the rubbish into the abyss, and it has not sensibly filled it up.

" They have continued to increase the effect of the cataract by fixing a gate along the ledge of rocks over which the river falls. This gate is raised by a lever, and then the whole mass of water in the vaulted passage, as well as that in the river, presses forward towards the cataract. I ascended a ladder made by pieces of timber fixed in the sides of the cavern, and with the aid of a candle elevated on a pole, I could discover no top ; my guide assured me that none had been found, although they had ascended very high. This cavern is, without exception, the most grand and solemn place that I have ever seen. When you view me as in the centre of a mountain, in the midst of a void, where the regularity of the walls looks like some vast rotunda ; when you think of a river as flowing across the bottom of this cavern, and falling abruptly into a profound abyss, with the stunning noise of a cataract ; when you imagine, that by the light of a fire work of gunpowder played off on purpose to render this darkness visible, the foam of the cataract is illuminated even down to the surface of the water in the abyss, and the rays emitted by the livid blaze of this preparation, are reflected along the dripping walls of the cavern, till they are lost in the darker regions above, you

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will not wonder that such a scene should seize on my whole soul, and fill me with awe and astonishment !"

We have seldom read the journal of any traveller in which there is so little to think exceptionable, and so much to commend. Having some personal knowledge of the ground the author has gone over, we can vouch for the accuracy of his observations. Had we seen his manuscript, we should have suggested to him the *illiberal* indication of the sneer at a *liberal* clergyman. Volume I. We should have asked, if a regard to moral distinctions obliged him to open his mouth and eyes so wide at the proposal at Cambridge to play a rubber of whist; and we would have struck out the following reflections, which have a hazardous originality and inconsiderate novelty, not worthy of the author, and quite unlike the rest of his work. His zeal against the theatre has a degree of missionary vehemence; and even the tumblers, rope-dancers and show-men, at the fair at Bristol, do not escape his reprobation.

We have remarked a few slight errours; the Duke of Gloucester is called the *Prince of Gloucester*; the Boom keyes in Rotterdam are called the "*Boompeas*;" the title of Lord De Dunstanville is an old French one, and the second D. is large. Perhaps we should have said the notorious, instead of the "*celebrated Rowland hill*;" but these are trifles.

On the whole we admire the simplicity, the accuracy, and the unaffectedness, which mark his descriptions of what he heard and saw; and we have seldom, if ever known a traveller more free from foppery of all kinds. With respect to national feelings, we think he has taken the right ground. Equally free from ignorant vanity and mean forgetfulness; he feels as an American, and views the country of his ancestors as every American ought to view it. This is honourable, and for this we honour him.

Aux coeurs bien nès que la patrie est cher.

We shall be willing to make this book a standard respecting American patronage; if the publick will buy two editions of the fictitious Espriella, and even such lamentable trash as *Ashe's Travels*, and neglect a work like this, then we shall make the just application of one of our correspondents on a former occasion—suis neglectis alienos forens.

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ARTICLE 8.

*Oberon, a poem, from the German of Wieland, by William Sotheby, Esq. in two volumes. First American, from the third London edition; with a Preface, containing biographical Notices of the author and translator, and a review of the work.* Published by L. Rousmaniere, Newport, R. I. and J. Belcher, Boston. 1810.

This edition of the Oberon is introduced by a preface, containing "Biographical Sketches of the author and translator." We learn however nothing more of Sotheby than every body knew before—that he is the author of a poem called Saul, and that he translated the Georgicks, and the present poem. The account of Wieland is more respectable; but, had the editor confined himself to the scanty materials he has been able to collect, his preface would have shrunk to one half its present size. We learn from it, that Christopher Martin Wieland was born at Biberach, in Upper Saxony, on the 5th of September, 1733. At the early age of six years it is said he eagerly read Cornelius Nepos, and at twelve, "relished with a classical taste the beauties of Virgil and Horace." The commencement of his education was conducted by a fanatick at Klosterberg. After this he spent his seventeenth year at Erfurth in reading mathematicks and philosophy, Xenophon and Lucian, Addison and Swift. He received his first poetical impulse from Bodmer, the patriarch of German literature, and the very person who encouraged the youthful aspirations of Gessner and Klopstock. He lived with Bodmer in Switzerland seven years, until he was married, in 1755. In 1760, he was elected Greffier and director of the chancery in his native city. By regular advances in the path of political preferment he attained the office of privy counsellor at the court of Wiemar, and was appointed tutor to the heir apparent of the dukedom. At Wiemar he produced, in 1780, his Oberon, and there he yet lives; and at the advanced age of seventy seven is still intent on the pursuit of literature.

This preface is written with considerable spirit, although it is sometimes pedantick and bombastical. As a specimen of the writer's best style, we insert his observations on the political and religious opinions of the author.

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"It is stated by the Abbé Baruel, that he was an adept in the Minerval lodge of Illuminatists at Wiemar; and although we have not sufficient proof to determine how much of criminality this charge imports, it is too true, that the general tendency of his political opinions* favoured the progress of those Utopian and cosmopolitan theories, which under the specious names of liberty, equality, and philanthropy, have spread the European world with blood, and prostrated it (with one proud and eminent exception, the birth place of our forefathers) before the iron throne of a military despot. Wieland is too benevolent, ever intentionally to have contributed to this tremendous result. Ambitious of an universality of fame, he tried his powers like other philosophists on the questions of the day, too regardless,—how immensely different from the calculations of a discerning statesman, are the perturbed dreams of a literary visionary. Deceived by the virtuous propensities of his heart, he wished to see Germany happier than happy, and like thousands of others, hailed the French revolution, as the harbinger of the political millennium. He has lived long enough to see as a consequence of that revolution, his native country degraded; compelled to purchase a semblance of independence by dastardly concession, and to sacrifice the daughter of its sovereign, (like another Iphigenia,) to the ruinous ambition or terrible necessity of the state."

This and one other oblique hint are the only intimations given to the reader of the atrocious opinions, which have been entertained by Wieland ever since he arrived at years of discretion. Yet it is notorious, that he passed the natural course from fanaticism in youth to scepticism, jacobinism, &c. in his riper years. It is true these opinions are neither insinuated nor asserted in the Oberon; but this cannot excuse the editor for thus studiously concealing the most important feature in Wieland's character.

For the merits of Mr. Sotheby's translation, we may safely rely on the opinion of the author, expressed in a letter to one of his English friends. We extract it from the Monthly Magazine, vol. vi. p. 322. "Mr. Sotheby's translation has given me much pleasure, and such as I have never experienced on a similar occasion, for it is a genuine masterpiece. It possesses all the grace, ease and elegance of an original, and yet may be pronounced a model of fidelity and accuracy in translation." Mr. Sotheby was unfortunate in selecting a stanza the least harmonious in our language. His difficulties would

"* See an English translation of the Dialogues, &c. of Wieland, published in the "Varieties of Literature," printed for Debrett, London, 1795."

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not have been more numerous, if he had adopted the metre of Spenser and Beattie, and the improvement in harmony would have more than rewarded him for his increased labour. We should do an injustice to the author and translator, if we should select any passages from the Oberon, for its execution is so remarkably equal, that the reader finds no prominent beauties or blemishes.

From the variety and number of the writings of Wieland, he has been justly called the Voltaire of Germany. In his Oberon he seems to have designed a poem in which he could concentrate all his mental energies, and unite the prominent beauties of the different kinds of writing in which he excels. This delightful poem is a continuation of Chaucer's January and May. Immediately consequent on the conclusion of that piece, Wieland supposes Oberon and Titania to have fallen into a violent quarrel on the comparative merits of the sexes, which was exasperated by mutual accusation, until the impatient monarch swore,

> By him whom spirits silently adore—

never again on earth, in sea or air, to meet the queen of his heart, until an individual of each sex should be found, in whom both should realize the imaginary perfection which each imputed to each sex—two who should withstand the most artful temptations, and subdue the most tremendous trials, which could be suggested by the perverse imagination of fairies. These persons, with their temptations and sufferings, and the conduct and reconciliation of the elfine king and queen form the plot of the Oberon. Its general character is rather seductive and fascinating than great or magnificent. It consists of a tissue of incidents, which Wieland has connected and arranged with such admirable skill as to form one of the most interesting stories in any language. He seldom attempts the sublime or the terrible, and when he does he totally miscarries, for he immediately falls into an imposing and gigantick, rather than a natural train of thought. He is more successful in description than in dialogue. Like the machinery of his poem, he seems to operate by enchantment. He waves his magical wand, and the personages themselves appear, and act over again at his command the passions, the impressions, and the sorrows of their former life. The past is present before us. But, however we may admire the wonders of his



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invention and the skill of his arrangement, it must be conceded that he has studied too much in the school of the wild and Colossal, and too little in that of nature. It may with propriety be objected to the Oberon, that the introduction shadows forth the future incidents of the poem too distinctly, that the object of Huon's mission to Bagdad is ridiculous, that the episode of Angulaffa is insufferably hyperbolical, that several passages are licentious, and that the grand catastrophe is too abruptly brought about. Yet amidst these occasional defects the spirit of poetry shines forth with surpassing splendour, and the Oberon, considered as a whole, exhibits an exuberance of imagination, unparalleled in modern poetry.

ARTICLE 9.

*Memoirs of the Life of Mrs. Elizabeth Carter. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn in Kent, her nephew and executor. First American, from second English edition.* Boston; O. C. Greenleaf. 1809.

THIS is the age of female authors; and as an evidence of the improvement of society, we rejoice that it is. No woman will love her husband or her children the less, because her taste is correct, or her understanding improved. No woman whose studies have been properly directed will turn with disgust from domestick employments. Though Cornelia is the only mother *on record*, who devoted her literary talents entirely to the improvement of her children, we believe that many of the most distinguished literary men, in all ages, have owed their first "breathings after fame" to the fostering care of intelligent mothers.* It is the mother who must implant the first principles of taste; it is the mother who must preserve the literary as well as the moral purity of her children. It is in vain that the child is taught grammar at school, if the mother is perpetually violating its rules at home. The mother must aid the instructer; while he explains the theory, she must furnish the example.

Every thing that tends to correct the taste or improve the heart, is properly the object of female attention. Ladies are

* Cumberland ascribes his early predilection for the drama to the taste of his mother, who used to select the finest passages of Shakspeare for his perusal.

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not often placed in situations which require profound investigation, or great depth of judgment. A pure heart and a correct taste are generally sufficient for all the occasions of common life. It is not a mean jealousy that would lead us to exclude them from the pursuits of science. We would make them amiable. We would make them virtuous wives, and good mothers. We would remove them from the two extremes so disgusting to a man of sensibility—they should be neither domestick slaves, nor learned slatterns. We appeal to the common sense of mankind for the truth of our position. A lady, who devotes her whole time and talents to the education of her son, and who lives only in his fame, is surely a more respectable character than Miss Carter, at the age of twenty-three devoting herself to celibacy,* to snuff, and to Greek.

But we would guard against misapprehension. Though objects of taste and feeling are peculiarly the province of women, yet in order to form a correct taste, the judgment must be cultivated. That sickly sensibility, which is the offspring of a weak head and a warm heart, should by every means be repressed. Where mere feeling supplies the place of principle, it may admit of doubt whether the object be most wretched or contemptible.

If it were possible to draw a distinctive line where the colours so imperceptibly fade into each other, we should say that science is the province of man, literature of woman. A lady may be intelligent and well informed, but in the present state of society she can rarely be a scholar. While the boy is turned into a grammar school, and has his memory and judgment exercised, for years, with the principles of language, the girl is necessarily employed in domestick affairs—in learning the use of the needle, and "studying household good, her *noblest* aim." As a general remark, therefore, it is true that every advance in abstruse science or profound learning by a lady is gained at the expense of domestick honour—of *household good*. Some rare examples, indeed, like that of Elizabeth Smith, shew us what the human mind is capable of performing. Her Algebra and Hebrew did not interfere with her social and filial duties. She was not only a scholar, but a woman—omni laude cumulata.

* Memoirs, page 20.

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Before we proceed to an examination of the volume before us, we must protest against the length of it. Four hundred pages closely printed, for the life of Miss Carter, is really too much—too much, if written with spirit and elegance, which this is not.

Elizabeth Carter was born Dec. 16, 1717. She was the daughter of a clergyman, who was distinguished for his clear understanding and accurate knowledge, and who gave to all his children (daughters as well as sons) a learned education. In early youth she gave no promise of that eminence which she afterwards attained. Her slowness in acquiring the rudiments of language exhausted the patience even of her father. But her persevering industry, for which she was through life remarkable, was successful in surmounting every obstacle. She gradually acquired a critical knowledge of the Latin, Greek, French, Italian, Spanish and German languages—she devoted some portion of every day to the reading of Hebrew —and made some progress in the Portugueze and Arabick. Her first publication was a small volume of poems, in 1738, before which time she was well known as the author of several poems in the Gentleman's Magazine, chiefly in the Latin tongue. The translation of Epictetus (her great work) was undertaken in 1749, at the request of the celebrated Catharine Talbot, and of Archbishop Secker, then Bishop of Oxford. It was published in 1758. She afterwards published two small volumes of poems. Such was Miss Carter's life—her character, as represented by her nephew and biographer, is more interesting. Her disposition was amiable and cheerful; her piety constant and fervent, though somewhat tinctured with prejudice, especially in the latter part of her life. Her habits of study were peculiar.

"She hardly ever read or worked for more than half an hour at a time, and then she would visit for a few minutes any of her relations who were staying at her house, in their respective apartments, or go into her garden." page 109.

Of her acquirements, it might be thought invidious to say that they were sometimes rather curious than useful. Let the reader judge.

"She was much more conversant with ancient than with modern geography, or even that of her own country, of which she had only a general, and in some cases, merely a superficial knowledge, so that she was

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literally better acquainted with the meanderings of the Peneus, and the course of the Ilyssus, than she was with those of the Thames or Loire; and could give a better account of the wanderings of Ulysses and Aeneas, than she could of the voyages and discoveries of Cook or Bougainville." Page 17.

Her celibacy seems to have been the result of a fixed resolution formed at a very early age; though contrary to the wishes of her father and friends. The following letter may evince that her heart was not always frozen.

"Learn from me, dear ——, a useful lesson, not to be too confident of your own strength, when I tell you that my heart, which I thought so secure and uninvadable, was yesterday in one half hour entirely given up to a ——; would you believe it? to a *Dutchman*. To be sure, the reason of my being thus taken by surprise, was because I had not provided myself with my usual guard, as I never suspected there could be the least danger from an amphibious inhabitant of the bogs of Holland. Now I know you are such a hard-hearted wretch to people in love, that I shall find no compassion from you; but however, it luckily happens that I do not want it; for I this morning took* a dose of algebra, fasting, which has entirely cured me." Page 31.

With her father Miss Carter lived upon terms of *philosophical esteem* a little inconsistent with the warmth of affection which she displayed toward her other friends.

"When Miss Carter had bought her house, her father hired it of her, and she resided with him as before. Each had their separate library and apartment, and *they met but seldom*, except at their meals; but they lived together with much comfort and affection, and had a very high opinion of each other." Page 187.

Upon the whole, Miss Carter's epitaph may, with some grains of allowance, be considered as an impartial account of her character. "In deep learning, genius, and extensive knowledge, she was equalled by few; in piety, and the practice of every Christian duty, excelled by none." She died Feb. 19, 1806.

Of her biographer it is unnecessary to say much. His object appears to have been two-fold—to write a book, and to make that book as long as possible. But "Qui ne sait se borner, ne sut jamais écrire."

* Probatum est. The Rev. biographer recommends it as a cure to all young ladies afflicted with the same disorder.

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ARTICLE 10.

*The Raciad, and other occasional Poems.* Charleston, S. C. printed by E. Morford, Willington and Co.

THE trifles, fashions and follies of the times have always afforded matter for the pen of the observant and the satirical. To present to the publick their own foibles in such a dress, that they cannot fail to recognise them with a smile, is among the happiest arts of the poet. The author of the Raciad seems to possess no inferiour share of this talent. He has depicted with much neatness and pleasantry the various scenes and pursuits incident at the first of sports among our southern brethren, the races. His little poem contains much of the ease and sprightliness, which characterize the writings of Pope, without the severity of pointed or personal invective. We incline to assign him a distinguished ground in the race of literary competitors on the Parnassian turf. Nay, so well are we satisfied with the issue of his first heat, that in future we shall feel no scruples at betting on his head, so long as he continues to bestride the good old courser Pegasus.

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## RETROSPECTIVE REVIEW.

ARTICLE 24.

*The Poems of Philip Freneau. Written chiefly during the late war.* Philadelphia; Francis Bailey. 1786. pp. 407.

IT is a rule applicable to many subjects, that the quality of a thing bears an inverse ratio to its quantity; or that the more it is diffused and diluted, the less exquisitely does it gratify our senses. A volume of four hundred pages, containing poetry on a hundred different subjects, chiefly newspaper politicks and local events, must be above the rank of mediocrity, did it compensate us for a complete perusal. The reader, who inspects the index to Mr. Freneau's poems, will recognize all that peculiar variety, which distinguishes the poet's corner in any of our gazettes. He will know how to bound his expectations, and will commence the book with the same composure and equanimity, which its subsequent perusal is so

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admirably adapted to continue. Indeed, that reader must be "tremblingly alive," whose feelings can be much discomposed by emotions either of pleasure or disgust, in turning over the leaves of this monotonous collection. It would be unfair to bestow on the book unqualified censure or applause. It is pretty good for the time and circumstances under which it was written, tolerably good for American poetry, and would be very good if we possessed no better poetry. But in these days of refinement, while the poetical market is glutted with delicacies of every description, a bard of the middling class can hardly expect his produce to be sought after with the greatest avidity, or that the pampered taste of our literary epicures should indulge on a coarse and unsavoury, though perhaps a wholesome morsel.

A large proportion of Mr. F's poems are satirical and invective pieces, aimed at the subjects and partizans of the British government, and calculated to promote the spirit of patriotism so universal among Americans during the revolutionary contest. To this end they were probably subservient, as far as passably good poetry, applied to subjects of great moment, may be supposed capable of exciting interest. Many of these effusions possess a considerable share both of harmony and humour, blended with more bitterness and sarcasm.

"The midnight consultation, or a trip to Boston," published at New York, 1775, describes a council held by the leaders of the British force after the battles of Lexington and Bunker's hill. Some of the characters of the principal men are ludicrously depicted.

> "Twelve was the hour...congenial darkness reign'd,
> And no bright star a mimick day light feign'd—
> First, GAGE we saw—a crimson chair of state
> Receiv'd the honour of his Honour's weight,
> This man of straw, the regal purple bound,
> But dullness, deepest dullness, hover'd round.
> "Next *Graves*, who wields the trident of the brine,
> The tall arch-captain of the embattled line,
> All gloomy sate—mumbling of flame and fire,
> Balls, cannon, ships, and all their damn'd attire;
> Well pleas'd to live in never-ending hum,
> But empty as the interiour of his drum.
> "Hard by, BURGOYNE assumes an ample space,
> And seem'd to meditate with studious face,

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As if again he wish'd our world to see
Long, dull, dry letters writ to General LEE—
Huge scrawls of words through endless circuits drawn,
Unmeaning as the errand he's upon.—
Is he to conquer—he subdue our land ?—
This buckram hero, with his lady's hand ?
By Cesars to be vanquish'd is a curse,
But by a scribbling fop—by heaven, is worse !
"Lord *Piercy* seem'd to snore—but may the muse
This ill-tim'd snoring to the peer excuse ;
Tir'd was the long boy of his toilsome day,
Full fifteen miles he fled—a tedious way,
How should he then the dues of Somnus shun,
Perhaps not us'd to walk—much less to run ?
"Red fac'd as suns, when sinking to repose,
Reclin'd the infernal captain of the ROSE,*
In fame's proud temple aiming for a niche,
With those who found her at the cannon's breech ;
Skill'd to direct the cannonading shot,
No Turkish rover half so murdering hot,
Pleas'd with base vengeance on defenceless towns,
His heart was malice—but his words were, *Zounds !*"

"Sir Harry's call" to the tories, p. 261, must have been highly edifying and consolatory to those who were its subjects.

"Come gentlemen tories, firm, loyal and true,
Here are axes, and shovels, and something to do !
For the sake of our king,
Come, labour and sing ;
You left all you had for his honour and glory,
And he will remember the suffering tory :
We have, it is true,
Some small work to do ;
But here's for your pay
Twelve coppers a day,
And never regard what the rebels may say,
But throw off your jerkins, and labour away.

"To raise up the rampart, and pile up the wall,
To pull down old houses and dig the canal,
To build and destroy—
Be this your employ,
In the day time to work at our fortifications,
And steal in the night from the rebels your rations :

* C. Wallace.

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The king wants your aid,
Not empty parade;
Advance to your places
Ye men of *long faces*,
Nor ponder too much on your former disgraces,
This year, I presume, will quite alter your cases.

"Attend, at the call of the fifer and drummer,
The French and the rebels are coming next summer,
And forts we must build
Though tories are kill'd—
Then courage, my jockies, and work for your king,
For if you are taken, no doubt you will swing—
If York we can hold
I'll have you enroll'd;
And after you're dead
Your names shall be read,
As who for their monarch both labour'd and bled,
And ventur'd their necks for their *beef* and their *bread*.

"'Tis an honour to serve the bravest of nations,
And be left to be hang'd in their capitulations—
Then scour up your mortars,
And stand to your quarters,
'Tis nonsense for tories in battle to run,
They never need fear sword, halberd, or gun;
Their hearts should not fail 'em,
No balls will assail 'em,
Forget your disgraces
And *shorten* your *faces*,
For 'tis true as the gospel, believe it or not,
Who are born to be hang'd will never be shot."

"The Jamaica funeral," and "The beauties of Santa Cruz," though very copious subjects for description, are not handled with the same ability as many other of the performances. They are too prosaick, and appear to have been "done up by the job." But the most monstrously uncouth piece which the book has to boast, is entitled "the house of night," a poem of four or five hundred lines. The very novel machinery of this piece consists in the personification of Death, who is represented as overtaken with his death sickness, and after consulting physicians, writing his epitaph, and agreeing with an undertaker to entomb his bones, at length dies in a paroxysm of horrour, agony and despair, after which his relations and chaplain make a funeral for him! The poem then concludes with a few remarks on the impropriety of too great an attach-



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ment to the present life, and on the importance of those virtues which fit us for a better; a very pious moral, to be sure, but little connected with the fantastick extravagance of the fable.

In an elegy to the memory of Americans, who died at the battle of Eutaw Springs, p. 229, we notice the following line.

"They took the spear, but left the shield."

A line of this kind will be recollected by our readers in the introduction to the third canto of "Marmion." So trifling a circumstance would not have been noticed, did it not involve a deduction of some importance. It serves to shew, that accidental coincidences not only in ideas, but even in words, will sometimes occur between writers, and this without any intention of plagiarism. In the present instance, however Scott may have been convicted by his reviewers of laying a marauding hand on the tragedy of "Douglass," or on any other work tragical or comical; yet we have too much charity for his taste and mode of spending time, not to hold him guiltless of having ever read the poems of Philip Freneau.

We have made sufficient extracts from this collection, yet we cannot refrain from presenting two or three detached verses, whose singularity warrants their insertion.

Among the solemn descriptions contained in "The house of night," the following extract will convey a slight idea of the style of that piece.

"Trembling, across the plain my course I held,
And found the grave-yard, loitering through the gloom,
And, in the midst, a hell-red, wandering light,
Walking in fiery circles round the tomb.

"Among the graves a spiry building stood,
Whose tolling bell resounding through the shade
Sung doleful ditties to the adjacent wood,
And many a dismal, drowsy thing it said."

Verse 31 in "The beauties of Santa Cruz," concludes in a manner equally sublime and intelligible.

"Sweet verdant isle, through thy dark woods I rove,
And learn the nature of each native tree
The *fustick* hard, the poisonous *manchineel*,
Which for its fragrant apple pleaseth thee."

Query, who is pleased; the island or the reader?

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A general observation will apply to the book, that its serious subjects are no where treated in a strain capable of moving admiration; while the satirical pieces now lose much of their interest from the remoteness of the local circumstances which occasioned them. At the time of their first appearance, however, when their subjects were fresh and interesting, the invectives of Freneau could not fail to command attention. The keenness and asperity which characterize some of his productions, especially the several addresses to "A foe to tyrants;" are sufficient to make one believe all Billingsgate in rhyme. The poet himself has given a sufficiently faithful character of his writings in his life of Hugh Gaine, who gave some of them publicity.

> "To gain a mere trifle, a shilling or so,
> I printed some treason for Philip F—neau,
> Some damnable poems reflecting on GAGE,
> The KING and his COUNCIL, and writ with such rage,
> So full of invective, and loaded with spleen,
> So pointedly sharp, and so hellishly keen,
> That, at least in the judgment of half our wise men,
> ALECTO herself made the nib to his pen."

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## INTELLIGENCE.

FOR THE ANTHOLOGY.

### SKETCH OF THE MANNER OF CULTIVATING AND PREPARING HEMP IN RUSSIA.

Communicated by a Correspondent.

THE seed is sown between the 20th of May and the end of June, when the weather is warm. Plains are the only grounds suitable for its cultivation. In countries where it seldom rains, moist lands are preferred, but not low meadow. The soil should be free and black, with six or seven inches of mould. Other grounds will not do, especially sandy soils. These will not repay the expense of culture.

Upon a surface of 540 by 420 English feet, the Russians sow five bushels and one tenth of seed.

After once ploughing and harrowing the land, a sufficient quantity of good stable manure is spread upon it, and remains

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upon its surface for six days. The land is then again ploughed, sown and harrowed. The same piece of ground is cultivated every year in the same manner.

Two sorts of hemp grow in every field; the male, which bears the seed, and the female, which has the same stalk with the male, but its head is round and without seed. When the female hemp begins to ripen, its foliage becomes white (while that of the male remains always green.) Even its stalk takes a grayish cast. The female stalks are all pulled up three weeks before the other, made into sheaves, and left standing against poles four days. They are then opened and spread upon level ground, where they remain until they come to maturity. The hemp is then separated from the stalk, and produces that quality with which the Russians make coarse cloths. This kind of hemp they do not put under water.

The male hemp is pulled about three weeks after the female, as already observed. When pulled, it is bound up in sheaves from five to six inches in diameter. These are placed standing against poles fixed in the ground. Thus they remain at least two days; after which they beat or thresh the sheaves to extract the seed, and beat the roots to clear them of the soil. Hemp in this state is called in Russia, Molatchanka, i. e. *Hemp beaten or threshed.* In the Ukraine, where the best hemp is produced, they used to cut off from the top of the stalk between seven and ten inches, and the same from the root. This they call Sittchka, or *cut hemp.* Of late years, however, the rich proprietors only continue this mode of preparing hemp; which thus prepared is much superiour to that produced in the other provinces.

Four days after the seed is taken from the stalk, it is put in soak in either still or running water, immaterial which. The sheaves are placed in order by each other, and immersed under water of from seven to twelve feet depth, and confined in a fixed state by pieces of wood and by stones sufficient to secure them. In this situation they remain about three weeks, if the water is warm; if cold, they continue five weeks. At the end of that time a small portion is taken up and dried in or upon an oven, or in some other way. It is then broken by hand, and if the hemp separates with ease, then the residue is taken from the water. If it does not separate, it is suffered to remain until it does. When taken from the water it is placed upon heated

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stones, or ovens to dry. The more dry, the better; because it is then more easily detached from the pulp of the stalk.

Every year great quantities of the sheaves remain until the spring, immersed in water, owing to the severity of the cold. They are then taken out and dried in the sun. For this purpose they are placed in an upright posture against walls or fences. The hemp taken out of the water before the frost is called winter hemp. The other is called spring hemp. The first is the strongest; the other much weaker, but the last is more pleasant to the eye, on account of its being of a green silver cast.

Hemp does not come to maturity under four months. In its first vegetation rains are very favourable to its growth. As it approaches ripeness, dry and warm weather are most propitious to it. When the same year unites these two advantages, it is sure to excel both in quality and quantity.

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From the London Monthly Repository.

## ACCOUNT OF THE NEW GALLERY OF THE BRITISH MUSEUM.

As it is not our intention in this article to enter into the details of the origin of the British Museum, or to notice all the important accessions which it has received since its establishment, we shall beg leave to refer those who wish for particular information on those subjects, to the accurate and ample history and description of this magnificent collection, given in the MICROCOSM OF LONDON, a work equally recommended by fidelity and elegance. In the succeeding observations, we purpose to confine ourselves to a sketch of the gallery recently erected, and appropriated principally to the reception of the invaluable remains of Greek and Roman antiquity. On the advantages likely to accrue to the arts of our own country from the preservation of these classical monuments, or the benefits derived by artists from the study of the antique, we shall not stop to make a single remark; these are considerations which cannot fail to strike every person possessing the smallest degree of taste and intelligence.

The number of antiquities contained in the British Museum was originally so inconsiderable as scarcely to attract notice. This deficiency began to be supplied in 1774, when Sir

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William Hamilton's admirable collection was added to the repository. During a long residence at Naples, as his Majesty's envoy, Sir William had availed himself of many favourable opportunities of acquiring a great number of articles of Greek and Roman antiquity, particularly the largest store then known of ancient vases, usually, though erroneously, called Etruscan. This whole collection was brought to England. The proprietor wishing to dispose of it, and having given a committee of the House of Commons an opportunity to satisfy themselves of its real value and importance, the House voted 8400 pounds for the purchase, in order to its being deposited in the Museum for the use of the publick. The revolution effected in the national taste by the imitation of the beauful forms and chaste decorations exhibited in this collection, is strikingly exemplified in the contrast between the present and former style of all our manufactures in which the fine arts are concerned.

In 1801, the British army in Egypt, by the capitulation of Alexandria, acquired many articles of Egyptian antiquities, which had been selected and shipped with a view to their being conveyed to France. These acquisitions were the following year sent to England, and ordered by his Majesty to be placed in the British Museum.

An opportunity having presented itself in 1805, of procuring a large and exquisite collection of Greek and Roman statues, busts and other sculptured marbles belonging to Mr. Townley, the sum of 20,000 pounds, at which it was estimated by competent judges, was granted by parliament to purchase it, and it was ordered in like manner to be preserved in this repository. The original building being found much too small for the reception of these large additions, parliament from time to time voted sufficient supplies for erecting a suite of rooms, denominated the New Gallery, and here those exquisite productions of antiquity are deposited. The building was executed from the designs of Mr. Sanders, of whose professional abilities it is an honourable monument.

This gallery is divided into thirteen apartments, the first of which you enter immediately from the west wing of the old building. It is a handsome, well-proportioned room, appropriated to the terra cottas and relievos, which are inserted in the stucco of the walls. On entering this room, on the left hand, where commences the numerical description published

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by the trustees of the Museum, is a female statue, supposed to be one of the Muses. Both the arms are lost; but the drapery is particularly fine and flowing. Among the amphorae in this room, some are more curious for antiquity than eminent for beauty. The basso-relievos are reliques of friezes, pannels, &c. and besides the beauty of their execution and fancifulness of design, many have elegant borders of the honeysuckle and other luxuriant foliage. The subjects are various, and in such a collection, the difficulty is not which to choose, but which to omit noticing. The bacchante dancing and playing on a tambourin in the group of Bacchus and Cupid (6,) is a very graceful and elegant figure. No. 7 represents, in half-length figures, nearly in alto-relievo, Perseus armed with a battle-axe, and an engagement between one of the Arimaspi and a griffin. It is repeated in another pannel (8,) but reversed, which occasions the shield to be on the right arm, and the battle-axe in the left hand, producing an awkward appearance. In No. 11 are seen two chimerae lapping water out of vessels held to them by two youths, kneeling on one knee. The contours of these youths, the folds of the drapery, and their general form, are above all praise. Some fine elucidations of the ancient mythology may be found in the bearded Bacchus, a head of Minerva, and another of Jupiter, uncommonly majestick. No. 16 is a fine historical subject, representing Minerva assisting the Argonauts to build their ship Argo. The goddess is seated, and finishing a sail, which is extended on a yard, and is directing the Argonaut, who observes her very attentively, while another is carving the prow of the vessel. Venus riding on a sea-horse, in the ocean (17,) is a subject often repeated by the ancients both in their poetry and sculpture. In 19 are seen two priestesses, standing one on each side a candelabrum, which is lighted for sacrifice. With one hand they support the sacred fillets that decorate the candelabrum, and with the other they raise a small portion of their robe, like the figure of Hope on the coins of the Roman emperours. A singularly well composed group in basso-relievo of terra cotta (20,) proves the familiarity of the Romans with Homer. It represents Machaon wounded, sitting at the tent of Nestor, who administers a medical potion, as described in the eleventh book of the Iliad. The attendant females appear from their habits to be slaves. The grouping of this piece is uncommonly beautiful. No. 22 is a beautiful subject of two

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Fauns kneeling, one of them playing on a tambourin, the other accompanying him with small musical instruments, called *krotala*, the materials and form of which have been subjects of strong contention among criticks. Paris carrying off Helen in a car drawn by three horses (34,) is a bas-relief, not inferiour perhaps in correctness of design and elegance of execution to any in this collection. No. 36, of unknown antiquity, representing two persons navigating the Nile in a boat, is worthy of notice. In the fore-ground are an hippopotamus, two crocodiles, some birds, and several plants of the lotus. In the distance are buildings, on the roofs of which are three ibises. The whole of this scenery is viewed through two arches, supported by columns, the two extreme ones of which are fluted in wreaths, and all the capitals resemble the Corinthian. For singularity of composition, No. 42 has no parallel in the room. It is a short, naked human figure, with the head of an old man, a long thick beard, and the body of a child; holding in each hand the stem of a plant. On each side of this figure is seated a no less curious quadruped, whose head is that of an elderly man, with the breasts of a woman, and body of a sphinx, whose tail terminates in a flower. In this unrivalled collection are some of the largest statues ever found of terra cotta, among the rest one of the goddess Salus, both the hands of which are wanting; another of a Muse resting her left arm upon a pile of writing tablets, placed on a square column; and a third of Thalia.

On quitting this room, which of itself would form an excellent academy for the student, we come to the second, appropriated to Greek and Roman sculptures. It is circular, and receives light from an elegant dome, excellently contrived for its distribution. The walls are beautifully stuccoed, and painted in fresco, as are all the rooms of this elegant gallery. The effect of this circular apartment, which looks like the vestibule of the palace of the goddess of art, from which you look downwards on the principal rooms of the antiquities and sculptures, is uncommonly striking. A beautiful figure of a discobulus, the light and shade of which thrown from a superiour window, are truly magical, finishes the perspective. The wooden pedestals on which some of the busts are placed, are such fine specimens of the skill of the painter in imitating antique marbles, as even to deceive the experienced eye. In this room the first subject that you come to, is a colossal head,

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admirably characteristick of Minerva Sospita. Next to this is a funeral urn of high antiquity and rare beauty, ornamented with equestrian and pedestrian combatants. An exquisite statue of a canephora (4) demands particular attention. Here are also some beautiful candelabra, and two fine vases (7 and 9,) ornamented all round with bacchanalian figures, and handles springing from the necks of swans. The figures of the bacchantes and dancing nymphs are truly beauty personified. The statue of Venus (8,) naked to the waist, and thence downwards covered with drapery, was found in the maritime baths of Claudius at Ostia. This figure is colossal, and rather clumsy, and very inferiour to the Medicean Venus.

The third room is devoted to Greek and Roman sculpture. The walls are embellished with basso-relievos of larger dimensions than those in the first room. In the centre of a very fine piece (3,) is a pilaster pedestal supporting a vase, the handles of which are composed of griffins' heads. Several mythological symbols on this monument are particularly valuable, as illustrations of the ancient poets and historians. The Museum has the good fortune to possess several representations of that much disputed figure, the Indian Bacchus. One of the six in this room is a basso-relievo, of large size (4,) representing the god received as a guest by Icarus. The Indian Bacchus is neither the jolly boy of Anacreon, nor the beautiful youth of the Greek sculptors, but a colossal old man, with a venerable beard, and a profusion of hair, both of which are formally arranged in curls. He is clothed from head to feet in immense folds of drapery, which leave only his right hand at liberty. Next to this is an exquisitely designed basso-relievo, in marble (5,) which appears to have been a funeral monument to a father and his two sons, who are in Roman dresses. The attendant figures are the guardian deities of the family. The inscription in Greek is unfortunately almost obliterated. No. 9, a very fine basso-relievo, is divided into three compartments. In the upper, the infant Jupiter is represented riding on the Amalthean goat; in the middle, a Triton is seizing a bull by the horns; and in the lower, two men are carrying a hog toward an elevated spot to be sacrificed. A fine bacchanalian group of three figures (12,) deserves our attention: the first figure is a bacchante playing on a tambourin; the second a Faun playing on the double pipe; and the third an intoxicated Faun holding a Thyrsus. No. 13 is a



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beautiful personification of Victory offering a libation to Apollo Musagetes. Among the isolated sculptures in this room, the most worthy of notice are the following: a statue of Fortune (18); a singularly well carved votive statue of a man carrying a round leather bucket, suspended from his left arm; a beautiful statue of Venus (22); a superlatively fine unknown head (23,) supposed to be that of a Titan, highly animated, and looking upward in great agitation; a votive statue (25,) of an elderly man holding a basket of fish in his left hand; an entire terminus of the bearded Bacchus, six feet high (29); the remains of a group of two boys fighting (31,) one of which is entire, with part of the arm of the other, which he is biting, grasped in both hands; they appear to have quarrelled at the game of the talus, as appears by one of the bones called tali being in the hand of the figure which is destroyed; a fine bronze head of Homer (39); a statue of Actaeon attacked by his dogs, in the best style of sculpture; and a Greek sepulchral monument (41,) the basso-relievo in front of which represents a trophy, on one side of which stands a warrior, and on the other a female figure, feeding a serpent twined round the trunk of a tree, on which the trophy is erected. To the right of these figures is the fore part of a horse, and an inscription on the top contains a list of names probably of persons who fell in some engagement.

The fourth room comprises Greek and Roman sculptures, consisting principally of statues and heads of some of the heathen deities and Roman emperours. Among the former may be remarked a bronze statue of Hercules carrying away the apples from the garden of Hesperides; a bronze statue of Apollo; a head of the same deity, of very early Greek work; statues of Thalia and of Diana, and heads of the young Hercules and of Juno; and among the latter, busts of Trajan, Hadrian, and Lucius Verus, and heads of Marcus Aurelius and Decebalus.

(To be continued.)

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From the London Monthly Magazine.

## MUNGO PARK.

By vessels arrived from Goree and Sierra Leone, we are enabled to state, that so late as the month of March last, considerable hopes were entertained that the celebrated and enterprising Mungo Park, so often reported to have lost his life, was still alive. The ship Favourite, of London, Captain Truman, is arrived at Plymouth from Goree. Previous to the departure of that vessel, information had been received at Senegal by a native of the Mandingo country, who accompanied Mr. Park as far into the interiour as Sego and Sansanding, that he was alive in the month of January. Colonel Maxwell, the governour of Senegal, had, in consequence of this information, directed that a decked boat should immediately be fitted out to proceed up the river Senegal, for the purpose of giving assistance to Mr. Park in his indefatigable exertions in exploring the continent of Africa. This account is further corroborated by a letter, dated in March last, received by a vessel from Sierra Leone, from Dr. Douglas, who writes as follows: "Permit me to lay before you some information respecting Mr. Mungo Park, which I was favoured with from an intelligent Mahomedan, whom I met at Goree, and who had acted as a guide to Mr. Park, from the time of his landing on the continent of Africa to his embarkation on the Niger. He states, that the king of Sego had shewn much favour to Mr. Park, and that the report of his assassination there was untrue. He had passed far along the Niger without any molestation whatever from the natives. My informant could not recollect the date of his embarkation on the Niger, but thinks it must be about three years ago. Mr. Park had taken four months' provisions for himself and two followers, with whom he intended to proceed to the eastward, and onwards as far as the Red Sea. Some travellers, who had fallen in with his guide, informed him, that about two or three months subsequent to Mr. Park's embarkation, he had been severely scorched in his breast by the bursting of a gun while firing at some birds, but that he passed Tombuctoo in the night by water."

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GERMAN TYPOGRAPHY.

THE present state of politicks did not lessen the number of typographical productions exposed for sale at the last Leipsick fair; but it is remarked, that the intrinsick value of the works is yearly decreasing. Political troubles having occasioned a great decrease in the sale of books, writers and booksellers no longer dare publish solid works, but eagerly contend for several kinds of frivolous productions, which have some vogue. Some works, however, have been noticed of superiour merit, and worthy the attention of Europe. The Mithridates of the late Mr. Adeluing has been just finished; Mr. Becker has published two new numbers of his Augusteum, or Description of the Dresden Gallery; Mr. Boettiger has given the publick a Commentary on the Aldobrandine Nuptials. The Universal History of Literature, by Eichhorn, is drawing towards its conclusion; that of the Christian Church, by Hencke, is finished. The German Encyclopedia, begun by Krumitz, has reached the 144th volume; Mathison the poet, has published, under the title of Recollections, some sentimental and picturesque Journeys. The Universal History, a posthumous work of Johannes von Müller, forms the first number of the complete works of that author: most of the sovereigns of the confederacy of the Rhine have forbidden spurious editions, under severe penalties. There has appeared a fifth volume of Nestor's Russian Annals, by Schlötzer. M. Wiebeking has given important Memoirs on Hydraulick Architecture, especially concerning bridges, quays, and piers. Six numbers of ancient Basso Relievos, by the late M. Zoega, are published; and lastly, M. Cotta has been generous enough to publish all the proceedings of the Art of Engraving on Stone, the secret of which he has purchased.

In Belles Lettres, very few works have been published; and the run after Mr. Goethe's new novel entitled Elective Affinities, is a good deal slackened by the severe criticisms to which it has been exposed. Forty new editions or translations of Latin and Greek authors were offered for sale. The learned also remarked an edition of a German poem of high antiquity, and highly interesting for the history of European languages; it is entitled, the Song of the Nibelunges; but its author, and the age in which it was written, are equally unknown.

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Several writers have undertaken to write the History of Arts and of Artists, especially that of Musicians; but few of their productions have so much merit as the History of Painting in Italy, by Ripenhausen; and the Almanack of the Fine Arts, which contains letters and memoirs of artists residing in Rome, and edited by M. Sickler, a learned antiquarian.

NEW SPAIN.

A TRANSLATION of Humboldt's Account of New Spain, has been announced as in the press, and nearly ready for publication. This valuable work comprises,—researches into the geography of Mexico; the extent of its surface and its political division into intendancies; the physical aspect of the soil; the actual population; state of agriculture; manufacturing industry, and commerce; the canals which might be carried from the Atlantick to the Pacifick ocean; the revenues of the crown; the quantity of metals which has flowed from Mexico into Europe and Asia, since the discovery of the new continent; and the military defence of New Spain: and will be accompanied by physical and geographical maps, founded on astronomical observations, and trigonometrical and barometrical measurements.

LOCUSTS.

FOR several days towards the end of May, prodigious crowds of people thronged the banks of the Tiber at Rome, to witness a singular phenomenon. A wind from Africa had brought thither an immense swarm of Locusts. These insects, having laid waste the country, began to make war upon and devour one another. The weaker party betook themselves to flight, and being pursued by the conquerors, threw themselves in myriads into the Tiber, which, at times, was quite covered with them.

MR. William Gifford is engaged on a new edition of Ben Johnson's works, with additional notes and illustrations.

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# CATALOGUE,

## OF NEW PUBLICATIONS IN THE UNITED STATES.

### FOR SEPTEMBER, 1810.

Sunt bona, sunt quaedam mediocria, sunt mala plura. *Mart.*

### NEW WORKS.

A Compendium and Digest of the Laws of Massachusetts. By Wm. Charles White, Esq. Counsellor at Law. Vol. II. Part II. Boston; T. B. Wait and Co.

A Military Dictionary of the several systems of discipline of different kinds of troops, Infantry, Artillery and Cavalry: the principles of Fortification: and also all the modern improvements in the science of tacticks. Comprising the Pocket Gunner; the Laws and Regulations of the United States Military Establishments; and the weights, measures, and monies of all nations: particularly adapted to the use of the military institutions of the United States. By William Duane, late Lieut. Col. in the army of the United States, and author of the American Military Library. Philadelphia; price $6. 8vo.

* The History of Printing in America, with a Biography of Printers, and an Account of Newspapers. To which is prefixed, a concise View of the Discovery and Progress of the Art in other parts of the world—In two volumes octavo, with five Plates, one of which is a *fac simile* of the first article known to be printed in Europe by the discoverer of the art; two are *fac similes* of the printing types first used in England; another represents cylindrical presses; the fifth is an Indian Gazette. Boston; Isaiah Thomas, jun. 2 vols. 8vo. Price $6 in boards.

An additional volume of President Davies' Sermons; containing nineteen Sermons never before published in America. Price $2. Boston; Lincoln and Edmands.

No. I. Archieves of Useful Knowledge: a work devoted to Commerce, Manufactures, Rural and Domestick Economy, Agriculture, and the Useful Arts. By Benjamin Mease, M. D. Secretary to the Agricultural Society of Philadelphia. New York; Williams and Whiting.

The Borough; a poem, by the Rev. George Crabbe. Boston; Wm. M'Ilhenny.

A Series of Letters, in which the distinguished sentiments of the Baptists are explained and vindicated: In answer to a late publication, by the Rev. Samuel Worcester, A. M. addressed to the author, entitled, "Serious and Candid Letters." By Thomas Baldwin, D. D. pastor of a Baptist Church in Boston. Boston; Manning and Loring.

* An Address delivered before the Republican Citizens of Berkshire, assembled at Pittsfield, to celebrate the thirty-fourth anniversary of American Independence, July 4th, 1810, by Ezekiel Bacon. Pittsfield; Phinehas Allen.

* An Oration, commemorative of American Independence, delivered on the 4th of July, 1810, by Lieut. Steele White, of the Savannah volunteer guards. Published at the request of the corps. Savannah; John J. Evans.

Greek Exercises, in Syntax, Ellipsis, Dialects, Prosodies, and Metaphrasis. To which is prefixed, a concise, but comprehensive Syntax. By

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

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the Rev. William Nelson, D. D. New York ; T. and J. Swords. Price $1.

*An Oration, commemorative of American Independence, delivered to a Republican Audience at New Bedford, July 4th, 1810. By Selleck Osborn. Boston ; Samuel Child, jun.

* A Sermon delivered in the Presbyterian Church, in Cedar Street, New York, April 1, 1810. By John B. Romeyn, D. D. Boston ; Lincoln and Edmands.

* An Address to the benefactors and friends of the Free School Society of New York, delivered on the opening of that institution, in their new and spacious building, on the 11th of the twelfth month (December) 1809. Published by order of the trustees. By De Witt Clinton, Mayor of the city of New York, and President of the Society. New York ; Collins and Perkins.

The Boston Directory ; containing the Names of the Inhabitants, their occupations, places of abode, and business. With Lists of Publick Offices, Banks, Insurance Companies, &c. Table of six per cent. Stock, Directions to Streets and Wharves, List of Stages, and other useful information. Boston ; Edward Cotton.

An Address, delivered at the south parish in Ipswich, April 24, 1810, at the interment of Mrs. Mary Cleaveland, Aet. 81, relict of the Rev. John Cleaveland, late minister of said parish. By Asahel Huntington, minister of Topsfield. The memory of the just is blessed....Prov. x. 7. Newburyport ; Thomas and Whipple.

## NEW EDITIONS.

New Catechism : compiled and recommended by the Worcester Association of Ministers, for the instruction and improvement of children and youth. The third edition, greatly improved and enlarged. Boston ; Isaiah Thomas, jun.

Appeal to the Testimony of Christ, with respect to what dishonours him : A Discourse on the Testimony by which the Son of God honoured his Father, and for which he endured the cross. By Thomas Worcester, A. M. pastor of a church in Salisbury, N. H. Boston ; D. Mallory and Co. Price 20 cents.

Trial of William Cobbett, for libelling his present Majesty, George the Third, King of England, and his government. Price 37 1-2 cents. New York ; E. Sargeant.

A New Literal Translation, from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. author of the Harmony of the Gospels, &c. To which is prefixed, an Account of the Life of the Author. Vol. IV. Boston ; T. B. Wait and Co.

Lives of the most eminent English Poets, with Critical Observations on their Works. By Samuel Johnson, L. L. D. in 2 vols. Charlestown ; S. Etheridge, jun.

## WORKS PROPOSED AND IN PRESS.

C. and A. Conrad and Co. Philadelphia, propose publishing, The History of the Expedition of Captains Lewis and Clarke, through the Continent of North America, performed during the years 1804, 1805, and 1806, by order of the government of the United States.

J. Simpson and Co. of New Brunswick, New Jersey, propose publishing, An Essay on the Causes of the Variety of Complexion and Figure in the Human Species ; to which are added, Animadversions on certain remarks made on the first edition of this Essay, by Mr. Charles White ; in a series of Discourses delivered before the Literary and Philosophical

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Society of Manchester, in England. Also, Strictures on Lord Kaims's Discourse on the Diversity of Mankind. By the Rev. Samuel Stanhope Smith, D. D. President of the College of New Jersey, and Member of the American Philosophical Society. The second edition, enlarged and improved.

Rev. Timothy Alden, now Preceptor of Newark Academy, in New Jersey, contemplates preparing for the Press, a History of that State. We well know that he possesses the talents and zeal, the diligence and fidelity, which are requisite for the service; and we cordially wish him the success which he merits. We hope too that he will receive, from gentlemen of information, all the assistance which may be in their power; especially that the statistical and other documents, which are useful and necessary in such an undertaking, may be abundantly furnished, in order to facilitate and aid his researches.

A number of the students in Divinity College, at Andover, propose publishing by subscription, "A Collection of Letters relative to Foreign Missions."

Wm. Wells and T. B. Wait and Co. of Boston, and Edward Coale, of Baltimore, have in the press, Epistles concerning the Diseases of the Urethra. Verisimile est autem, id a quoque praetermissum quod ipse non cognoverat: a nullo id quod non viderat fictum....*Celsus.* By Charles Bell.

W. Wells and T. B. Wait and Co. are making preparations to re-publish the Christian Observer, a periodical work published monthly in London.

W. Wells and T. B. Wait and Co. have in press, Epistles on Women, exemplifying their character and condition in various ages and nations; with miscellaneous Poems. By Lucy Aiken.

T. B. Wait and Co. have in press, A Compendium and Digest of the Laws of Massachusetts. By William Charles White, Counsellor at Law. Vol. III. Part I.

S. Etheridge, of Charlestown, proposes to publish by subscription, An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the beginning of the last century; in which the rise, progress, and variations of Church Power are considered in their connection with the state of Learning and Philosophy, and the Political History of Europe during that period. By the late learned John Lawrence Mosheim, D. D. and Chancellor of the University of Gottingen. Translated from the original Latin, and accompanied with Notes and Chronological Tables—by Archibald Maclaine, D. D.

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THE

# MONTHLY ANTHOLOGY,

FOR

## OCTOBER, 1810.

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### BIOGRAPHICAL NOTICE OF ANDRE MICHAUX.

(Continued from page 98.)

THE following autumn Michaux determined to visit Spanish Florida; and having obtained a passport from Don Lespadez, the governour, he went to St. Augustine, where he arrived in February, 1788, with his son and a faithful negro. The governour, to whom he announced himself as a botanist travelling for instruction, would not permit him to penetrate into the interiour parts of the country, till he had submitted to a long examination; but afterwards observing on the direction of some letters to Charleston, that Michaux was styled the king's botanist, he treated him with great respect, and offered him an escort, an offer which we may easily suppose made no alteration in our traveller's plans. He remained at St. Augustine till the 12th of March, to explore the environs and obtain information respecting the interiour of the country, which is at present totally uninhabited; and having hired a native of Minorca as his guide, he proceeded to the mouth of the Tomakow, where he bought one of the canoes used by the inhabitants in navigating rivers. These canoes, made of a single tree of the deciduous cypress (cupressus disticha) hollowed out, are twenty-two feet in length, but scarcely three feet in breadth, and only two and a half in depth, being so narrow as only to admit one person on a seat. Michaux, his son, his negro, and their guide, were all seated in this long boat, and left a large space in the middle to deposit their plants. They rowed by turns, ascended the river, and explored the bays. Michaux attentively observed the banks, and whenever he



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perceived an interesting spot, moored the canoe, landed and botanized for a considerable distance.

He was in a climate totally different from those through which he had travelled in the preceding years. Here oranges grow almost spontaneously, and the sugar cane had been for several seasons under cultivation. He however met with many difficultics. The bays were frequently so shallow that they were obliged to roll their canoes on the trunks of trees, and transport their baggage by hand. His only food was fish and wild oranges : these oranges are not sweet, but he never felt any inconvenience from eating them. Having entered the river St. John, in five days he reached the lake St. George, where another small river empties itself, which he ascended, though not without being frequently obliged to roll his canoe. This river, which is very deep, and contains abundance of fish, presents a singular phenomenon ; the waters are of a detestable taste and a sulphureous colour, and yet so limpid, that the smallest branches are perceptible at the bottom. It takes its rise in a pond which contains several water spouts from fifteen to eighteen inches in height. He found on the banks a species of the starry anise, with a yellow flower as fragrant as the Chinese, and possessing the same virtues. This excursion occupied five weeks ; he says in his notes that he found it very pleasant and easy, because, having no horses, he had no fears of losing any of his collections. This trait shows how little he thought of fatigue. On taking leave of the governour, he gave him a box of seeds for the garden at Madrid : he preferred going to Savannah through the bays, notwithstanding the danger of being attacked by the Creek Indians, who were then at war with the Anglo-Americans ; and from Savannah he proceeded by water to Charleston. The anise arrived in a flourishing condition ; and this new species, preferable to that found near Pensacola, was soon propagated in the environs. Michaux thought that, cultivated on a large scale in South Carolina, it might be sent to France and sold for not exceeding 18 (Fr.) shillings a pound.

Returned to his garden, he enriched it with new plantations, and sent considerable packages to France. He had established a correspondence in every place through which he had passed. He sent the inhabitants European seeds and vegetables in exchange for the plants of the country, which he had

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pointed out to them the proper season to remove. He usually travelled from April to October, leaving, during his absence, two gardeners and a negro (whom he had instructed) to cultivate his garden and gather the seeds. In the winter he made shorter excursions to bring home the young trees that he had noted in different places during the summer.

Though the temperature of the Bahama Islands differs so much from that of Europe as to prevent our naturalizing their productions among us, yet the desire of forming a complete North American Flora, from the tropick to Hudson's Bay, induced Michaux to visit them. He arrived in New Providence the 26th of February, 1789, and was very well received by the governour of the colony, to whom he gave some seeds for Sir Joseph Banks. He collected in these islands 860 feet of trees and shrubs, and persuaded the governour to introduce the culture of the vine and the date, to which the nature of the soil appeared favourable. He promised to send him some young date trees; and no doubt he kept his word. He also sent some to St. Augustine, where they had long been in possession of a female date tree forty feet in height, but which being alone, had never yielded any fruit.

On his return to Charleston the first day of May, 1789, Michaux heard of the disorders which agitated France; he found considerable difficulty in obtaining funds for his expenses, and fearing to be recalled, he hastened to explore some of the highest mountains in South Carolina. He sat off on the 30th of May, and proceeded to Morgantown, a village situated a hundred leagues from the coast, where he hired a guide and advanced into the forests. He was several days' journey from any habitation, when his guide was dangerously wounded in attempting to kill a bear. Michaux remarks on this head, that it is essential in these solitudes to have two guides, as a thousand accidents may befal one, and it would be impossible for an European to find his way. It is impossible to follow the course of torrents interrupted by cascades, and bordered with precipices and rocks undermined by the water, which crumbling beneath the feet, may involve the passenger in their fall: if he ascends a mountain, as far as the eye can reach, he only discerns the summits of similar mountains, and in the intervals vast tracts of land covered with *rhododendrum*, *kalmia*, and *azalea*, with large trees rising here and there from the midst of them. These woods are often impenetrable; the In-

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dians alone can find their way through them, and it is inconceivable to an European how they can direct themselves in these immense desarts.

This expedition, which Michaux made in company with his son was shortened in consequence of a quarrel between the Indians and the inhabitants of Virginia, which endangered the life of an European; he therefore returned to New York, from thence proceeded to Philadelphia, and from thence to Charleston, where he arrived after an absence of five months and a half.

War being declared between France and England, his correspondence with Europe was interrupted for two years. He employed this time in naturalizing several Asiatick trees in his garden, raised from seeds procured by the captains of American vessels in the China trade, and in introducing the culture of useful plants among the inhabitants. Having discovered in his excursions a quantity of ginseng (*panax quinquefolium* L.) he taught them in what manner and at what season to gather this valuable plant, that it may have the same virtues it possesses in China. At length he communicated his observations to the agricultural society at Charleston, and this society admitted him a member.

His resources were now nearly exhausted, and he was afraid of being obliged to leave America. He had long been occupied in a project extremely important to science, that of determining which is the native spot of the North American trees, in what latitude they begin to grow, where they become rare and dwindling, and where they entirely disappear; in short, to what height they are found on the mountains, and in what soil they flourish best. He considered the native country of a tree to be that in which it grows the most abundantly, and acquires the greatest height and size; thus he judged the tulip tree to be originally from Kentucky, because it grows there in vast forests, and in moist and clayey soils, not subject to inundations, is commonly 120 feet in height, and seven or eight feet in diameter. Where the land rises and falls, and in soils of a different kind, these trees become less common and less flourishing.

It was with the view of thus ascertaining the botanical topography of North America, that Michaux had visited Florida; but beginning at the tropick, it was necessary to proceed to Hudson's Bay. He employed his last resources for the exe-

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cution of this project; he applied to several merchants who placed an entire confidence in him, received from them all the money that he wanted, and gave them bills of exchange upon his agents in Paris. This expedition was the longest and most laborious he had yet undertaken, but it promised to be the most useful. After having made arrangements at Charleston for the care of his plants during his absence, he set off on the 18th of April, 1792, passed through New York, where he likewise gave orders respecting the cultivation of his garden, and proceeded by land to Quebeck, where he arrived on the 10th of June.

At Quebeck he acquired information respecting the shores of Hudson's Bay; he furnished himself with provisions and articles to exchange, and ascending the river St. Lawrence, he arrived at Tadoussac, a miserable village situated at the mouth of the river Saquency, fifty leagues from Quebeck. It is a mart where the Indians come to carry on the fur trade; there he bought two bark canoes.

The Indians make these canoes of the bark of the birch, called by Ayton *Betula papyrifera*. For this purpose, they choose in the spring the largest and smoothest birches; they make two circular incisions round the trunk, four or five feet apart, and one longitudinally on each side. The bark peels off very easily when the tree is full of sap. The ribs of the canoes are of thin laths of white cedar (cupressus thuyoïdes;) they sew the pieces of bark together with an awl, and the fibrous roots of the white pine (abies alba) which they boil in order to separate it, and cover the seams with the resin of the balm of Gilead (abies balsamea.) The canoes weigh about fifty pounds; they will hold four men and their baggage, and are very durable. When the Indians go upon distant chases, their wives accompany them and carry the canoe from one stream to another.

Michaux took three Indians and a * metis with him, and embarked upon the Chicoutoum, designing to follow its course as far as the lake St. John. This river is very rapid, sometimes wide and sometimes narrow; enormous rocks interrupt its course, and the country being very mountainous, it often falls in cascades. Travellers in these places are obliged

* Offspring of an Indian and European, or vice versa. Ed.

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to carry their canoe and ascend on foot, sometimes making a circuit of many hundred fathoms.

After a voyage of six days Michaux entered the lake St. John, botanized on the shores, and collected a number of plants. At this place is the most northern establishment for the fur trade. He then ascended a river called Mistapin, though it does not take its rise from the lake of that name. He there saw a cascade which surpassed everything that he had heard of it. The river, divided into several branches, extends over a space of about 200 fathoms, and falls from a mountain in the form of an amphitheatre about 250 fathoms in height; upon the sides of this amphitheatre grow some trees which are seen through the sheet of water, curved in a vault over their summits. Falling with a tremendous sound, it dashes against the rocks, and the spray, rising in a cloud, sprinkles every object for some distance around; the torrent, repulsed in its fall by the opposite banks, forms itself into undulations, which between two rapid foaming currents leave spaces of tranquil water, where the Indians pass in canoes.* To Michaux their dexterity was inconceivable, and to us his temerity is equally so; and we shudder in beholding him pass under the two branches of the cascade, to gather plants upon the rocks beneath, and pause to contemplate this awful scene. As he ascended the river, he found a cabin where he was well received, and regaled with beaver's flesh and preserved cranberries. The beavers form themselves into societies in these remote countries. Their habitations, of a solid and ingenious structure, obstruct navigation, and travellers are often obliged to unload their canoes and lift them over the dykes they have built. As the natives pursue them, they are only found in the most northern and uninhabited tracts.

* Of this wonderful cascade we have not been able to meet with any other account than the above. If the thing really exists as it is here described, it is very remarkable that its fame should be confined to an almost uninhabited solitude. That a river should suddenly precipitate itself from a height of 250 Fr. toises, or 1600 English feet, is certainly not impossible, but is so very extraordinary as to require the strongest evidence to support it. We must at least therefore suspend our belief, and suppose that Mr. Deleuze might have mistaken a figure in copying from the journal of Michaux, or that the errour might have escaped the printer. Ed.

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After having ascended many mountains, the intervals between which are filled with stagnant water, Michaux entered on the 3d of August a little river which leads into the lake Mistapin. The weather was excessively cold, and it snowed; however, he pursued his way, and reached the lake on the 4th of September. After having reconnoitered the banks, he descended a river which falls into Hudson's Bay, followed it for two days, and was within a short distance of the bay, when the Indians believing it dangerous to advance farther to the north at this season, insisted on turning back, and assured him if the snow lasted it would be impossible to return.

Michaux had reconnoitred the position of the different places, and ascertained the highest points, and what was the communication between the different lakes and Hudson's Bay. He had determined accurately to what latitude the trees of the north extend, and he now only found in these regions a scanty vegetation, consisting of black firs, which fructify at four feet from the ground, stinted pines, birches, and dwarf service trees, a species of running juniper, the black currant, the linnaea borealis, the ledum, and several species of vaccinium; but no longer any of the fine trees which grow in the neighbourhood of Quebeck.

They met with many difficulties on their return. The torrents were swollen; the Indians descended them with astonishing velocity, steering the canoe between the rocks; but the marshes through which they were obliged to pass were obstacles it required still greater courage to surmount. In crossing these marshes, entirely covered with the *sphagnum palustre*, the ledum, and the vaccinium, they sank up to their knees, and were constantly wet. Returning, he met two parties of Indians, and he derived great pleasure from accompanying them to the chase.

Michaux at length arrived at Tadoussac the 1st of October, where he took leave of his fellow travellers, who had rendered him all the services he required of them with the utmost zeal and fidelity.

We have often heard him say, that when the Canadian Indians are not at war with the American colonies, you are sure of meeting a favourable reception among them. Travellers however avoid them, as they run the risk of losing their provisions. When you meet them, if they have killed any game or are making a repast, you may sit down without saying any

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thing and partake it; but if they themselves are hungry, they take all you have till their hunger is satisfied, leaving you the remains. As they frequently go without eating for several days, their meals are much longer and more plentiful than those of the Europeans. The Canadian Indians and those above the Mississippi have a particular attachment to the French, and know them at the first glance.

From Tadoussac Michaux returned to Philadelphia, where he arrived the 8th of December. He had been absent from Charleston eight months, and had employed three months and eighteen days in going from Quebeck beyond the lake Mistapin, under the 52d degree of latitude, at 160 leagues from any habitation.

A short time after his return he presented to the Philosophical Society at Philadelphia the plan of an expedition, the object of which was to explore the vast territories situated to the west of the Mississippi, and to determine exactly the position of the mountains which run across New Mexico. He set forth the advantages that the United States might derive from this enterprize, and his plan was favourably received by Mr. Jefferson. It was going to be put into execution, a subscription of $5000 was already raised, and all the arrangements were made, when citizen Genet, minister of the French republick, arrived at Philadelphia. He claimed the services of Michaux, and entrusted him with a negotiation to an American, general resident at Kentucky. He was sent with the title of civil and political agent. As there was war with Spain, they designed to seize Louisiana, and sent Michaux to the general who was to command the forces, to concert the means of execution; he was also commissioned to go upon the banks of the Mississippi to treat with the Indians, and engage them in the interests of France.

This political commission was little suited to the peaceful taste of Michaux, but he would not refuse his country the services she exacted of him, and he set off on the 15th of July, 1793. He crossed the Alleghany mountains, and descended the Ohio as far as Louisville. In three months the business relative to his mission obliged him to return to Philadelphia. To take the shortest way, it was necessary to pass through Virginia, from which he was separated by vast forests, inhabited only by savages who attack travellers. He crossed these desarts with a party consisting of twelve persons. After a

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forced march of five days, the party separated at Holston. Michaux, accompanied by his guides, proceeded to Philadelphia in twenty-four days, notwithstanding the severity of the season, and the difficulty of travelling. He arrived the 12th of December, 1795, after a journey of eight hundred leagues.

He found that Genet had been replaced by Fauchet, and that the design of invading Louisiana was relinquished: he then determined to return to Charleston, that he might be in his garden in the beginning of the spring, and take advantage of seed time. He sat off on the 9th of February, and spent thirty-six days on the road, collecting every thing remarkable he met with.

The 14th of July following he sat out to revisit the interior of North Carolina, and the highest of the Alleghany mountains. He returned October 2d, and employed himself in collecting the autumnal plants, cultivating his garden, and arranging the collections he intended to send to France.

His stay in Kentucky had been too short to collect any of its productions. He also regretted not having been able to follow the course of the Mississippi, and visit the country of the Illinois. A distance of four hundred leagues was nothing to him. He knew what resources he should find on again trying his fortune; and in this journey, which lasted nearly a year, he found a number of valuable plants. We shall not stop to relate the obstacles he had to surmount, or the adventures which befel him among the Indians. We have already said enough to prove his intrepidity and his zeal for the sciences; we shall only add, that being well acquainted with the geography of the country, he went from time to time to the European settlements situated on the banks of rivers, and left boxes to be sent to his establishment, and the carriage of which was to be well rewarded if they were received at the appointed time.

(To be concluded in our next.)



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## LEVITY.

It having become a subject of flagrant notoriety, that certain vile abuses and detestable innovations have in these latter days sprung up in this land of simplicity and quietness, to the great annoyance and manifest discomfiture of our uncorrupted and ignorant citizens, and tending to produce a total subversion of their purity of manners and uprightness of deportment; it hath therefore become the indispensable duty of all pious and influential men to lift up their heads and their hands, yea, their hearts and their voices, in opposition to such crying and unheard of enormities.

At the head of these abominations, and far exceeding the rest by the extensiveness of its influence and the perniciousness of its operations, is the Boston Athenaeum, an open receptacle, intended as a place of accommodation and shelter for the disturbers of the town's peace, a lurking hole for the knowing ones, and a lounging place for the slothful. Now it is the intention of the undertaker of this essay to bring unto light, and to make clearer than the noon of the day, the various designs and tendencies, which are implicated and wrapped up in the existence of this pestiferous institution.

And in the first place, it operateth as a wily and a subtle enticement, inducing people to quit and neglect their honest callings and gainful occupations, whereby are amassed both comfortable livings and goodly estates; and to run after the superfluity of nonsense contained in sundry unprofitable and filthy volumes, with which the world is much vexed. It induceth people to turn poets, and literati, and other odious characters, so that many an otherwise honest man, who might have tilled the ground, or who might have bought and sold and gotten gain, is now destitute of his daily dinner, and weareth a mutilated pair of breeches. Nay, this vortex of corruption is even placed within the limits of the county gaol yard, for the very purpose, that those, who by the negligence of their ways and the literature of their doings, have brought their bodies into thraldom, might have an opportunity to persevere in the same slothful and pernicious habits, which have wrought for them this so great mischief.

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Morever, instead of that eligible and compendious library, the spelling book, the psalter, and the primer, which was by our worthy and pious ancestors deemed amply sufficient to the completion of a superiour and highly polished education, they have now collected together a cumbersome and unseemly congregation of books on all unprofitable topicks, and in all unintelligible languages, whereby they might subvert and turn topsy turvy the brains of our simple and unwitting citizens. And furthermore, among the monstrosities of the place are certain unlawful books upon the black art, and upon necromancy, written in unknown tongues, and in horribly mysterious characters, the semblance whereof is like unto pothooks and trammels. Nay, for the better accomplishment of the ceremonies of this detestable art, they have placed their edifice on the very confines of the burial ground, in order that they may with greater facility conjure up the souls of dead men to assist in their infernal and abominable machinations. And it is even affirmed by many credible persons, who have had the boldness to look in upon the same place in time of evening, that they have seen a man piling up books and pamphlets in square heaps and mystical figures, and withal muttering charmed words; while others, who seemed to be his prisoners, were sitting motionless in their seats, with their eyes chained upon bits of paper, as though they had been enchanted of a basilisk.

Verily it is a grievous thing to observe the multifarious streams of evil, which have arisen from this polluted source, and have flowed throughout all the land. Our young men, not content with the use of their mother tongue, do run after divers unknown and barbarous dialects, both reading the same and intermingling them with their common speech, in the guise of puns and quotations, thereby abusing the gift of language, and tending to bring back all the jargon of the tower of Babel. Our young women, instead of looking well to the ways of their household and eating not the bread of idleness, yea, instead of taking hold on the spindle and the distaff with their hands, they do learn to read novels and romances, and other perverse and outlandish books, whereby they become unprofitable housewives, yea, and do not comprehend the getting up of a dinner. Our old men become spendthrifts in their latter days, and squander away much treasure, wherewith to cherish this nest of abominations, together with divers other establishments like unto it in kind, which operate together for

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the destruction of all upright and sober conversation. And, moreover, persons of all classes do purchase them books and libraries, thereby wasting and destroying much of their useful substance; and withal supporting a numerous and pestilent race of printers and booksellers, a species of men who, like unto musquitoes and bed-bugs, do wax fat upon the blood and vitals of the community.

And now it behoveth all honest and pious men to unite with their whole soul and their whole corporeal strength, to root out from the face of the earth this horrible nuisance and grievous abomination; lest the continuance thereof should draw down some signal judgment upon the land, and lest this prudent, flourishing, and penny-getting people should suddenly be transformed into a nation of book-worms and of necromancers.

## COURSE OF STUDIES PURSUED AT OXFORD.

Extracted from the "Reply to the calumnies of the Edinburgh Review against Oxford"... By Mr. Cobbleston.

NOTHING seems less understood, or more industriously misrepresented, than the course of studies, which this university reformed and settled some years ago, and which is now pursued even more vigorously than at the time of its first institution. In the present chapter I propose to explain very minutely its several parts; and to throw in occasionally such remarks as seem necessary to meet the objections, which are now and then alleged by hasty and superficial observers. A plan of studies sketched on paper is, I am aware, often very fallacious: and nothing is more easy than to mislead the publick by a plausible statement of this kind. I have myself seen outlines drawn, divided into studies of the first year, of the second year, and so on, which appeared to comprehend almost all one could desire to learn either in literature or science: but the persons who execute this plan must be more fortunate than common, if the materials on which they operate are capable of bearing it. In a university, one fourth part of which changes every year, the new comers differ so widely in age, in capacity, in disposition and turn of thought, in previous knowledge and attainments, that it seems inconceivable how they

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can be classified in this manner, without a sacrifice, not of extreme cases, (for that must happen in all comprehensive plans) but of something worth preserving and improving in all. The books and the portions of science allotted to the first year are such as many, by the most diligent study during four years, can never go beyond; while others come so ripe and forward as to be quite fit to begin where the former end. The facility, again, of learning, the rate of advancement varies in such wide proportions, that no fair classification can be founded on this basis. It is idle to think that any system of education can equalize the powers of different minds. The nominal rank and precedence of the student, like rank in all the liberal professions, must be determined chiefly, not by his merit, but by his standing: the habits of society, the mixed and entangled interests of life require it: but in obtaining this rank, it may be contrived (and it is the great secret of liberal education so to contrive it) that emulation shall be an active, steady, and commanding principle. Compulsion in such cases is ridiculous. It scarcely succeeds even in a nursery; and, as we advance in years, is less to be wished for, and is in fact less practicable. Constant admonition, the consciousness of an overseeing eye, the fear of reproof, and the hope of praise, are indeed of service, are even necessary to overcome the desultory habits of youth, to check its wanderings, to fix its resolutions, and keep it to its purpose. These however are secondary and incidental powers: they serve to refit and keep the machinery in order; but the great spring, which moves and invigorates the whole, is emulation.

According to the last regulations, the university Honours are obtained in the following manner.

When the student is about two years standing, he is subject to a publick examination, which admits him, not to the degree of Bachelor of Arts, but to that intermediate step, which still retains its old title of *Sophista Generalis*. The old exercise was a logical disputation in the publick schools on three philosophical questions, which had long dwindled into an insignificant form, before the present exercise was substituted in its room. At this previous examination he is expected to construe accurately some one Greek and one Latin book at least: the most difficult works are not required or encouraged, as there is no competition between the candidates, and an accurate grammatical acquaintance with the structure of the

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two languages is the point chiefly inquired into. Xenophon, Homer, Herodotus, Sophocles, Euripides, and Demosthenes among the Greeks, and Virgil, Horace, Sallust, Livy, and Cicero, among the Latins, are the most usual books. Besides this, he is examined in some compendium of Logic, (generally Aldrich's,) and in Euclid's Elements of Geometry. It is not thought reputable for a candidate to have omitted either of these branches, but one of them is absolutely required; and in all cases he is made to translate a passage from some English author into Latin. All this is done in publick. Eight candidates may be examined in one day, who are all present during the whole time; and there is commonly a numerous attendance of junior students. Indeed there must of necessity be an audience, because every candidate is bound to attend one examination before he is examined himself. The number however far exceeds what the statute requires, and the school is often quite full. The examiners are three in number, annually appointed by the university, and sworn to the faithful performance of their duty.

If the student fails on this occasion, it passes *sub silentio.* He does not receive his certificate at the close of the day; and he may present himself again the next term.

After having passed this examination, his studies are directed more steadily to the other, where the honour he acquires will depend entirely on his own exertions. He cannot present himself till after the third year is completed, and it is common to defer it till the end of the fourth year. He is then examined first in the rudiments of religion: a passage in the Greek Testament is given him to construe, and he is tried, by questions arising out of it, whether he has a proper view of the Christian scheme, and of the outline of sacred history. He is expected to give some account of the evidences of Christianity, and to shew by his answers that he is acquainted with the thirty-nine articles, and has read attentively some commentary upon them. He is examined again in logick, the object being chiefly to see that he has just and firm conceptions of its leading principles; and, on this occasion, selections from the Organon are often introduced.

The examination then proceeds to rhetorick and ethicks. Upon these subjects the celebrated treatises of Aristotle are chiefly used: and whoever is master of them knows what an exercise of the mind it is to acquire a thorough insight into

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the argument, and what a serious discipline the student must have undergone, who has accomplished this point. The accurate method observed in each treatise renders it not a perplexing, but merely an arduous task: the precision of the language, the close connection of the reasoning, the enlarged philosophical views, and the immense store of principles and maxims which they contain, point them out as the best calculated perhaps of any single works for bringing into play all the energies of the intellect, and for trying, not merely the diligence of the scholar, but the habit of discrimination which he has formed, the general accuracy of his thoughts, and the force and vigour of his mind. If it be at all of use to divide, to distinguish, and to define, to study clear arrangement and order, to discern connection, and to comprehend a plan composed of many widely-separated parts, hardly any works can be named, so well adapted to all these purposes. To these is often added, at the option of the student, the treatise on politicks, which is in fact a continuation and completion of the ethical system.

Besides these treatises of Aristotle, Quintilian as belonging to rhetorick, and the philosophical works of Cicero, especially that De Officiis, as belonging to ethicks, are admitted. And these last, as being of easier attainment, are of course the choice of many candidates. But neither of them are strictly indispensable.

In examining *viva voce* almost two hundred candidates every year, nearly in the same departments, much skill and care is requisite, lest a certain routine of questions be introduced, which a student may learn, and give to them some plausible answers, without having drawn his knowledge from the original source. Nothing but practice and constant vigilance, joined to a familiar acquaintance with the several books, can effectually guard against this abuse. And hence to a bystander the examination may often seem vague and desultory, when the design only is, to probe the candidate here and there, and to ascertain that his reading has been serious, not loose or superficial, or, as might sometimes happen, none at all.

At this examination the student presents what number of classical authors he pleases, provided they be not less than three, and those of the higher order, including both languages. It is not unusual for those who aim at the highest honours to

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mention Homer, Pindar, one, two, or three of the Greek tragedians, and Aristophanes. Thucydides is seldom omitted. The other historians, and the orators, are also included, according as the student's line of reading has been. Of Latin authors, besides the poets of the Augustan age, Livy, Tacitus, Cicero, Juvenal, and Lucretius, are the most usual. In the books that he names, he is expected to be well and accurately versed. And although great encouragement is given to an enlarged range, yet a hasty and unscholarlike manner of reading, however extensive it may be, will not obtain reward, and is in fact much discountenanced.

Besides the questions proposed *viva voce*, many others in the different branches of the examination are put, and answered on paper, while other things are going on. And in this manner also the candidate's knowledge of Latinity is tried.

The mathematical examination is quite a distinct business. It is conducted indeed at the same time, but is chiefly done on paper, if the student has advanced far in those studies; although for every candidate who presents himself in mathematicks there is an oral examination, in which, with a table of diagrams before him, he is called upon, not to give full and long demonstrations, but, as the examiner turns over a corresponding table, to answer questions relating to the properties of figures, and the mode of proving certain theorems. The soundness of his scientifick studies is thus made known; and he has problems, which require time and close attention, to solve at his leisure on paper, while the examination passes on to others.

It must be well known to every one who has had experience in life, that, notwithstanding this formidable array of books and sciences, great numbers of candidates must be allowed to pass, whose attainments in both are, from various causes, very inconsiderable. Still if the system be so conducted as to encourage exertion, it would be absurd to reject those of the most moderate pretensions, who have passed through their period of residence with good conduct, and a tolerably regular attention to the prescribed studies. Nothing but extreme incapacity, extraordinary want of school education, or gross idleness at the university, will absolutely exclude a student from his degree at the regular time. Of this description some few are found every year. But even these are not finally rejected; they may appear at the following examination,

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and, unless the same insufficiency is again observed, generally pass. "Only six candidates can be examined in one day: and every candidate must produce a certificate of having attended two entire days of some former EXAMINATION before he can be admitted."

Of those who are thought worthy of honours, there are two classes in the branch of literature, and two in that of mathematical sciences; and nothing hinders a candidate from being distinguished in each branch: indeed this double honour is very frequent. The second class of each department is divided into two parts, an upper and a lower; so that in fact there are three classes of honours in literature, and three in mathematicks. The individuals of each class are arranged among themselves, not according to merit, but in alphabetical order. It has usually happened, that above one third of the whole number of candidates have been placed in the list of honour: but of these by far the greater part are in the lower division of the second class. All these names are printed: the names of those who simply pass, and obtain no honour, are not printed. If any candidate is rejected, it passes *sub silentio*. His certificate is not delivered to him.

The examiners are sworn officers, appointed for two years; they are four in number, and must all be present, unless prevented by sickness or some very urgent cause. The school is in general much crowded during the examination weeks, especially when a candidate, who enjoys any previous reputation, is to appear. In such cases a strong interest is excited among all orders, and great attention is paid.

It will be evident, from the statement here given, that the students are prepared to pass this examination, not by solemn publick lectures, delivered to a numerous class from a professor's chair, but by private study in their respective colleges. This method of study is the next thing which requires to be explained; for upon this point also the world are greatly, and in some instances purposely, misinformed.

The mode of instruction by college lectures, which prevails at both the English universities, is an innovation upon the original plan, which formerly obtained among them, and which is still practised in foreign universities, and I believe in those of Scotland. Some peculiar advantages there are attending each method, and the best method perhaps would be that which should unite both more completely than is the case



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with any modern university. If, however, they are compared one against the other, as means of instruction, the preference seems strongly due to that of college lectures.

Under this system the pupils of one tutor are easily classed according to their capacities, and the stock of learning and science they bring with them. When formed into these subdivisions, the choice of the lecture may be adapted to their peculiar wants, and the lecturer can perceive, individually as he goes along, how his instruction is received. The heaviness of solitary reading is relieved by the number which compose a class: this number varies from three or four to ten or twelve: a sort of emulation is awakened in the pupil, and a degree of animation in the instructer, which cannot take place with a single pupil, and which approaches to the vivacity of a publick speaker addressing an audience. At the same time he can address himself to individuals, satisfy their scruples, correct their errours, and in so doing, the subject being thoroughly sifted and handled is seen in a variety of lights, and fastens more durably on the mind of those who are listeners merely. Indeed, the impression thus made by theorems of science, and by processes of reasoning on every subject, is so much more vivid, and the means are at hand of ascertaining so satisfactorily how each pupil receives what he hears, that the business of teaching is made less irksome and fatiguing to both parties; and in a few weeks the tutor is enabled to form a juster estimate of the abilities, and quickness, and mental habits, of his pupil, than any other system could explain to him in as many years.

In reading the principal clas ick authors also, which forms a great part of Oxford education, the advantages of this method are not less conspicuous. A habit of accuracy, the last habit which a young man acquires by himself, is thus created. A thousand points are remarked as he goes along, which would have escaped a solitary student. Bad school practices are corrected. Principles of taste and criticism are conveyed in the most striking manner, because they arise out of the occasion, and are taught with the example before him. Opinions of men and books, and whatever else is connected with the topicks as they occur, are easily communicated. The scheme of literature is gradually unfolded to his mind, according as he is able to bear it, and to profit by it. In fact, there is no work of the class here alluded to, which may not serve as a

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text-book ; with which information of every sort may, as the occasion requires, be interwoven ; and the mode of imparting it may be adapted to the individual who is addressed. It is thus that the stores of one mind may most effectually be transfused into another, whether concerning matters of literature, or philosophy, or religion, or the conduct of life. It is in these readings that the full merit of those ancient models is made prominent, and brought home to the feelings and apprehension of every one. They serve as specimens and exemplars, according to which private study may be formed and moulded ; for in private study, after all, the great field of literature must be traversed. And hence is established that intercourse of mind, which, imperceptibly, gives a tincture even to the most thoughtless, and marks a lasting stamp on others, who are hardly conscious of the successive impulses, by which the impression is continually worn in.

In the more ambitious display of a publick lecture, there are, beyond a doubt, advantages which private instruction cannot have. The effort of the lecturer is naturally greater, his matter more carefully prepared, his tone and diction more elevated and impressive. There are emotions which eloquence can raise, and which lead to loftier thoughts and nobler aspirings than commonly spring up in the private intercourse of men : when the latent flame of genius has been kindled by some transient ray, shot perhaps at random, and aimed least where it took the greatest effect, but which has set all the kindred sparks that lay there, in such a heat and stir, as that no torpid indolence, or low earthy-rooted cares, shall ever again smother or keep them down. From this high lineage may spring a never-failing race ; few indeed, but more illustrious because they are few, through whom the royal blood of philosophy shall descend in its purest channels, but will hardly be brought down to mingle with the baser alloy of the unschooled multitude. If is not, it cannot be, the most effectual means by which instruction is to be conveyed to the minds of the great majority of students ; and to do this, surely, is the prime object in any system of national education. The succession of illustrious names brought into notice by the other mode, is apt to cast a delusive splendour over the prominent masses which it illumines, and to withdraw our attention from the thousand inferiour objects which are crowded in the back ground, less captivating, it is true, to the imagina-

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tion, but equally entitled to the care of true philanthropy. I would not undervalue these higher doings; but we must be cautious how they lead us out of the track of plain and sober industry. A thirst for distinction may interfere with homely duties more really important to mankind. Our husbandry is truly on a large scale; but let us beware how we sacrifice, after the example of vain ostentatious breeders, the food of some twenty or thirty, for the sake of making a proud shew of one. Such produce is not the true or certain test of skilful management. If we send out into the world an annual supply of men, whose minds are imbued with literature according to their several measures of capacity, impressed with what we hold to be the soundest principles of policy and religion, grounded in the elements of science, and taught how they may best direct their efforts to farther attainments in that line; if, with this common stock, of which they all partake, they be encouraged afterwards to strike off into the several professions and employments of life, to engage in the publick service of the state, or to watch over and manage the lesser circle of affairs, which the independent gentlemen of this country, and of this country only, conduct in their respective neighbourhoods; I think we do a greater and more solid good to the nation, than if we sought to extend over Europe the fame of a few exalted individuals, or to acquire renown by exploring untrodden regions, and by holding up to the world, ever ready to admire what is new, the fruits of our discovery.

Let not this be construed into an admission that speculation is discouraged. The fact is not so. But it is not, and it ought not to be the business of a body. It is for us to execute an established system; to teach and to recommend what is thoroughly approved. Individuals may engage in the task of discovery; and they are better fitted for that task, if they be well informed in what is already known. In case they should be rewarded for their honourable search, "if truth shall have spoken to them before other men," let them in the name of truth not withhold the secret; it will be eagerly listened to here as elsewhere; and if, after due probation, it be found to be indeed the voice of truth which spake it, our system will thankfully receive the wholesome aliment. But to expect that every crude opinion or untried theory shall enter as soon as it demands admission, and take its place amongst us, while we rise up and make room to receive it, is against all reason

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and the analogy of things. Let the experiments be tried, and repeatedly tried, in some insignificant spot, some corner of the farm: but let us not risk the whole harvest of the year upon a doubtful project.

There is one province of education indeed, in which we are slow in believing that any discoveries can be made. The scheme of revelation we think is closed, and we expect no new light on earth to break in upon us. The sacred volume we know has been abused, (as what gift of the Almighty has not been abused?) for the worst and wickedest ends. It has been hidden from the world, it has been corrupted, misinterpreted, and perverted, so as to become an engine of fraud and errour, and blind fanaticism. These arts and these acts of violence we hold it our especial duty to remedy and to guard against; to keep strict watch round that sacred citadel, to deliver out in due measure and season the stores it contains, to make our countrymen look to it as a tower of strength, and to defend it against open and secret enemies. It stands conspicuous in all our streets: it catches the eye in every direction, and at every turning: and we should think all our views incomplete without it.

But I have, while pursuing these topicks as they pressed upon my attention, left two or three points omitted, which belong to the detail of our proceedings.

Notwithstanding the high authorities quoted against the practice of composition, it forms part of the business of education in each college. These exercises however are all in prose, with the few exceptions before alluded to, and they are alternately English and Latin. In some colleges a selection of the best is made every week, and read publickly before the college by the authors. In others they are collected at the end of each term, some judgment is pronounced upon them, and those who have written the best are thanked and commended.

It is also the practice of most colleges (certainly of all the larger colleges) to examine every student at the end of each term in the studies of the term. On this occasion he presents written notes and abridgments which he has formed, and gives an account of any other things he has read, connected with the main course of his studies.

There have also been for about forty years prize exercises, proposed by the chancellor, in Latin verse, and English prose; to which our present chancellor has added one, at his own

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suggestion, in Latin prose. These are open to the whole university; and the successful compositions are recited in the theatre in the most publick manner at the annual commemoration. The number of exercises usually given in is fifty or sixty: and occasionally a prize in English verse is added, which has brought forth poems of no common merit.

Such is the outline of the studies of this place: an outline, which I do not say is incapable of being improved and enlarged, but which does seem to comprehend all the leading objects of liberal education. In particular, it might, without danger of interfering too much with the more efficient studies of private colleges, admit of more frequent publick lecturing than is at present practised. But to suppose that there is no such lecturing, is a great mistake. Besides a course, and sometimes two courses, in divinity, I have already mentioned that lectures in this way are read by the several professors in natural philosophy, astronomy, chemistry, mineralogy, botany, anatomy, to classes drawn from different colleges, at the option of the individuals, or under the advice of their tutors. Publick lectures, which are rather detached dissertations, are also read, one in each term, to the whole university by the professor of poetry, and the professor of modern history. There is likewise a course in modern history often read to a select class, in which the doctrines of political economy have by the present professor been much introduced and discussed.

That political economy therefore is unknown or discountenanced as a science, is equally wrong with many other imputations against us. The best works in that branch, as well as in the elements of law and politicks, are in the hands of many students, with the full approbation of those who regulate their studies; although it is never forgotten that to lay a foundation of liberal literature, ancient and modern, before any particular pursuit absorbs the mind, is our main business. Any student also may obtain assistance from the professors of Saxon and oriental learning. But it is seldom that classes are formed in these branches. A few individuals, enough to keep up the succession unbroken, have always made them their favourite study. But no account is taken of these matters at the examinations for degrees.

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# SILVA, No. 68.

Silva rerum ac sententiarum.
Cic. de Orat. iii. 26.

## MILTON AND ADDISON.

It appears to me that Addison, in his critique on the Paradise Lost, has neglected to mention one of its most prominent beauties, or hints at it so obscurely, that it is evident he did not comprehend it. He casually speaks in Spec. No. 309. of Satan's discovering "the earth that hung close by the moon." This unquestionably refers to the conclusion of the second book, where it is said that Satan saw

> This pendent world, in bigness as a star
> Of smallest magnitude, close by the moon.

To understand this passage, we must understand Milton's peculiar and sublime conceptions of the structure of the universe. His exuberant imagination bodied forth three distinct creations; first the abodes of celestial beings,

> Extended wide
> In circuit, undetermin'd square or round,
> With opal towers and battlements adorn'd
> Of living sapphire. Book 2.

Next after this, hell was formed for the reception of the fallen angels,

> As far remov'd from God and light of heaven,
> As from the centre thrice to th' utmost pole.

Into this the infernal host were precipitated, and in less than eighteen

> Times the space that measures day and night
> To mortal men,

the Son of God

> —In paternal glory rode
> Far into chaos. Book 7.

and

> —Made
> The firmament, expanse of liquid, pure,
> Transparent, elemental air, diffus'd
> In circuit to *the uttermost convex*
> *Of this great round*——
> ——For as *earth*, so he the *world*
> Built on circumfluous waters. Book 7. 263.

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Satan had escaped from hell, and was completely bewildered in the confusion of chaos, until he was directed by the "anarch old" to the recent creation. The fiend pursued his journey, and at the time of which we now speak was still in chaos, and saw afar off the celestial world, and "fast by hanging in a golden chain," not merely this planet earth, but the whole of the newly created universe, while he himself was at such an immense distance, that it appeared to be

> ——In bigness as a star
> Of smallest magnitude, close by the moon.

An idea, which for sublimity is not to be paralleled in the whole body of poetry, ancient or modern. For proof of this, we have only to follow the course of the fiend, and in the third book we shall find him alighted, not on "this earth, a spot, a grain, an atom," but,

> ——Upon the firm opacous globe
> Of this round *world*, *whose first convex divides*
> *The luminous inferiour orbs, enclosed*
> *From chaos*, and the inroad of darkness old—
> ——A globe far off
> It seem'd, now seems a boundless continent.

Here Milton again uses *world* to mean *universe*, for it is certain Satan could not yet have seen the earth, as this shell which enclosed it was opacous. On this he finds the limbo of vanity, and after much groping, discovers "at last a gleam of dawning light," and advancing to the quarter from which it proceeded, finds stairs which ascended to heaven's gate, and an aperture which opens to him the recent universe.

> Satan from hence, now on the lower stair—
> —Looks down with wonder at the sudden view
> Of all this *world* at once——

Then,

> ——Without longer pause
> Down right into the *world's first region* throws
> His flight precipitant, and winds with ease
> Through the pure marble air his oblique way,
> *Amongst innumerable stars*, that shone
> Stars distant, but nigh hand seem'd other worlds.
>
> Book 3. 561.

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He at last arrived at the sun, and by directions from Uriel found his way to earth and paradise.

From this I think there can be no doubt Addison was wrong; but, if he did understand the passage, he was certainly culpable for not bestowing more encomium on one of the most magnificent conceptions ever formed in the mind of uninspired man.

PHYSICIANS.

"Aesculapius, the father of physicians, loved fees too well; and for the sake of gold restored a dead man to life, for which Jupiter killed *him* with his thunder, as Pindar informs us, Pyth. iii. I wonder," continues Jortin, "that some of the Greek epigrammatists, who often ridicule the physicians, did not take the hint from Pindar; and say, that the children of Aesculapius, lest they should suffer as their father had done, instead of raising the dead, were contented to kill the living."

INVENTIONS.

Any person, who inspects the very extensive list of patents taken yearly from the office of our secretary of state, will be prompted to believe that inanimate matter has acquired the power of voluntary motion, and that wheels and screws are driving into disuse their old coadjutors, bones and muscles. The ingenuity of our countrymen has so fairly domesticated the mechanical powers, and the laws of chemistry, that any man may have his cheese toasted, his apples pared, his coffee ground, his pudding boiled, and his beef roasted, all by dint, not of hard labour, but of contrivance. Nothing in the mechanical way need to be despaired of, when we hear of machines for cultivating corn and beans, for setting horses' ears, for writing with two pens, and for raising water by a perpetual motion! In the common progress of improvement, we may anticipate for our readers in 1820, the following

SCIENTIFICK NEWS.

Mr. Strapper, of New York, has completed his portable shaving apparatus, consisting of six pair of razors, with a grindstone for putting them in order, a score of brushes, and a perpetual fountain of lather; the whole comprised in the compass of a nutshell, and so regulated by internal clock work,



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as to attach itself to any gentleman's face, and shave him without his knowing it.

A distillery has been erected in the state of Vermont, for the purpose of extracting ardent spirit from brickbats and old blue stockings. Report speaks highly of the quality of the liquor obtained from these economical materials.

The streets of Washington were lighted for the first time last week with glow worms and fire bugs. Five hundred of these insects being confined in every lamp, emitted so brilliant a light during the whole night, that people in their houses did not know when the sun rose. The breed of glow worms is found to be much improved by admixture with the humble bee or apis terrestris. Experiments with the photometer shew that those which are five eighths blooded emit in the space of an hour three rays and a half more than the full blooded.

### FEMALE EDUCATION.

In his "History of Great Britain," Milton describes "Earl Godwin's daughter" as "commended much for beauty, modesty, and *beyond what is requisite in a woman, learning;*" upon which Gilbert Wakefield, writing in the margin with his pencil, makes this apostrophe, "John, John, I blush for thee."

## ORIGINAL POETRY.

### THE ROSE.

From the French of Bernard.

Offspring of Aurora's tears,
Object of the zephyr's vows,
Queen of flowerets Flora rears,
Haste, thy bursting bud unclose.

Ah, enthusiast word be lost!
Be thy riper bloom delay'd;
One short hour marks thy boast,
One short hour sees thee fade.

Mary smiles, a flower new-blown;
Rose, to share her lot is thine;
Soon like hers thine hour is flown,
Ah, too soon her charms decline.

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From thy thorny birth-place speed,
Go, her graceful form adorn;
'Tis thy matchless beauty's meed,
Fairest of the flowers of morn.

Go, on Mary's bosom die,
That thy throne, and that thine urn;
Thine envied fate shall prompt a sigh,
Thy bliss to prove alone I burn.

Thou some day a sigh may'st feel,
In that soft asylum blest,
O'er thy form enlivening steal,
If a sigh can swell her breast.

Love shall teach thee to recline,
Plant thee on the warmer side,
In her bright eyes mildly shine,
Grace her bosom—do not hide.

Rudely free, lest any hand
Dare thy sacred seat to scorn,
On the meddling rival band,
Let my vengeance turn a thorn. H.

## SELECTED POETRY.

### "THE PASSAGE OF THE RED SEA."

From Mr. Heber's Palestine.

"YET not from Israel fled the friendly light,
Or dark to them, or cheerless came the night.
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch of God.
Its meteor glare a tenfold lustre gave
On the long mirrour of the rosy wave:
While its blest beams a sunlike heat supply,
Warm every cheek, and dance in every eye.
To them alone—for, Mizraims wizard-train
Invoke for light their monster-gods in vain:
Clouds heap'd on clouds their straggling sight confine,
And tenfold darkness broods above their line.
Yet on they fare by reckless vengeance led,
And range unconscious through the ocean's bed;
Till midway now—that strange and fiery form
Show'd his dread visage lightening through the storm;

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With withering splendour blasted all their might,
And brake their chariot-wheels, and marr'd their coursers' flight.

"Fly, Mizraim, fly!"—The ravenous floods they see,
And fiercer than the floods, the Deity.
"Fly, Mizraim, fly!"—From Edom's coral strand,
Again the prophet stretch'd his dreadful wand.
With one wild crash the thundering waters sweep—
And all is waves—a dark and lonely deep.
Yet o'er those lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast;
And strange and sad the whispering surges bore
The groans of Egypt to Arabia's shore.

Oh! welcome came the morn, where Israel stood,
In trustless wonder, by th' avenging flood!
Oh! welcome came the cheerful morn, to show
The drifted wreck of Zoan's pride below;
The mangled limbs of men—the broken car—
A few sad relicks of a nation's war:
Alas, how few!—Then soft as Elim's well,
The precious tears of new-born freedom fell.
And he, whose harden'd heart alike had borne
The house of bondage, and th' oppressor's scorn,
The stubborn slave, by Hope's new beams subdu'd,
In faultering accents sobb'd his gratitude."

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THE

# BOSTON REVIEW,

FOR

## OCTOBER, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE II.

*Report of the committee to whom was referred, on the 25th of January, 1810, the memorial of William Lambert, accompanied with sundry papers relating to the establishment of a first meridian for the United States, at the permanent seat of their government.* Folio. pp. 36.

THE titles of these papers are :

1st. Mr. Lambert's memorial.

No. 2. Abstract of calculations to determine the longitude of the capitol, in the city of Washington, from Greenwich observatory, in England, founded on an occultation of *n* Pleiadum (Alcyone) by the moon, which was observed near the president's house, on Saturday evening, October 20, 1804.

No. 3. Rules and series for computing the moon's longitude, latitude, right-ascension and declination, and its hourly velocity, at any intermediate time between 0 and 12 hours, having the positions given as stated in the nautical almanack, or Connoisance des temps.

No. 4. No. 5. Concerning the spheroidal form of the earth, and the proper method of reducing the latitude of a place, by observation, and the moon's horizontal parallax, as referred to the earth's centre, according to any assumed ratio of the equatorial to the polar diameter.

Two tables of logarithms.

As this work is not for sale at the bookstores, and as the subject is of considerable national importance, we shall, for the information of our readers, give the whole of the memo-

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rial, and the report of the committee, and such extracts from the other papers as will be necessary to give a full view of the subject.

The memorial is as follows:

"To the honourable the Senate and House of Representatives of the United States, in Congress assembled,

"The memorial of William Lambert, of the state of Virginia, respectfully sheweth:

"That the establishment of a first meridian for the United States of America, at the permanent seat of their government, by which a farther dependence on Great Britain, or any other foreign nation, for such a meridian, may be entirely removed, is deemed to be worthy the consideration and patronage of the national legislature.

"That your memorialist having lately collected, and, in some instances, formed rules and series for a solution of useful cases in oblique angled spherical trigonometry, which may hereafter be offered to the American publick, has, also, made the necessary calculations to determine the longitude of the capitol, in the city of Washington, from Greenwich observatory, in England, by one of the most approved methods of computation hitherto devised; an abstract of which, together with some explanatory remarks connected with the subject, are contained in the paper No. 2, accompanying this memorial. But however correctly the data and elements afforded by a single observation may be ascertained, the result ought not to be depended upon as conclusive, without the aid of a sufficient number of observations; especially, when a first meridian for any country is proposed to be established.

"The moon's *true* place in longitude, latitude, right-ascension and declination, being of great use to the mariner, as well as to the geographer, some rules are given in the paper No. 3, to find all or any of those elements with great accuracy, by interpolation from successive differences, extended to the fourth order, for any intermediate time between 0 and 12 hours.

"Your memorialist respectfully submits these papers to the legislature of the union for their consideration, with a request, that such proceedings may be had therein, as to their wisdom shall seem meet. WILLIAM LAMBERT.

"City of Washington, Dec. 15, 1809."

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Upon this memorial the committee have made the following report:

"The committee to whom was referred the memorial and representation of William Lambert, report:

"That the memorialist states, that for the purpose of laying a foundation for the establishment of a first meridian for the United States of America, at the seat of government, he has made calculations to determine the longitude of the capitol, in the city of Washington, from Greenwich observatory, in England; and that he submits the same, together with the data and elements on which his calculations are made, to the consideration and patronage of the national legislature.

"The committee have deemed the subject worthy the attention of congress; and would, therefore, beg leave to observe, that the necessity of the establishment of a first meridian, or a meridian which should pass through some particular place on the globe, from which geographers and navigators could compute or reckon longitude, is too obvious to need elucidation.

"The ancient Greek geographers placed their first meridian to pass through one of the islands, which were by them called the Fortunate Islands, since called the Canaries. Those islands were situated as far west as any lands that had then been discovered, or were known by ancient navigators in that part of the world.

"They reckoned their longitude east, from Hera or Junonia, one of these islands, supposed to be the present island of Teneriffe.

"The Arabians, it is said, fixed their first meridian at the most westerly part of the continent of Africa. In the fifteenth and sixteenth centuries, when Europe was emerging from the dark ages, and a spirit of enterprize and discovery had arisen in the south of Europe, and various plans were formed, and attempts made to find a new route to the East Indies, geographers and navigators continued to calculate longitude from Ferro, one of the same islands, though some of them extended their first meridian as far west as the Azores or western islands.

"In more modern times, however, most of the European nations, and particularly England and France, have established a first meridian to pass through the capital or some place in

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their respective countries, and to which they have lately adapted their maps, charts, and astronomical tables.

"It would, perhaps, have been fortunate for the science of geography and navigation, that all nations had agreed upon a first meridian, from which all geographers and navigators might have calculated longitude; but as this has not been done, and in all probability never will take place; the committee are of opinion, that, situated as we are in this western hemisphere, more than three thousand miles from any fixed or known meridian, it would be proper, in a national point of view, to establish a first meridian for ourselves; and that measures should be taken for the eventual establishment of such a meridian in the United States.

"In examining the maps and charts of the United States, and the particular states, or their sea coasts, which have been published in this country, the committee find, that the publishers have assumed different places in the United States, as first meridians.

"This creates confusion, and renders it difficult, without considerable calculation, to ascertain the relative situation of places in this country. This difficulty is also increased by the circumstance, that in Louisiana, our newly acquired territory, longitude has heretofore been reckoned from Paris, the capital of the French empire.

"The exact longitude of any place in the United States being ascertained from the meridian of the observatory of Greenwich, in England, a meridian with which we have been conversant, it would not be difficult to adapt all our maps, charts, and astronomical tables to the meridian of such a place. And no place, perhaps, is more proper than the seat of government.

"It appears by the papers submitted to the consideration of the committee, that Mr. Lambert has calculated the longitude of the capitol in the city of Washington from the royal observatory at Greenwich, by one of the most approved methods now in use for that purpose, *viz.* an occultation of a known fixed star by the moon.

"His calculations are founded on an occultation of $\pi$ Pleiadum *(Alcyone)* one of the seven stars, on the night of the 20th of October, 1804. By these calculations it appears, that the longitude of the capitol, in the city of Washington, as re-

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duced according to the true figure of the earth, (being that of an oblate spheroid) is 76° 53 min. 6 sec. 920 dec. west. The committee would observe, that Mr. Lambert appears to be well acquainted with astronomical calculations; and that so far as the committee have had time to examine them, they appear to be correct. In a question, however, of so much nicety, the correct decision of which depends so much on the accuracy of the observations made, and the goodness of the instruments used, and when the smallest errour in the data will necessarily produce an erroneous result, full reliance ought not to be placed on calculations made from a single observation.

"Indeed, in order to be certain of a correct result, it may be proper that more than one of the various methods of ascertaining longitude should be used; that calculations should be made from observations of the eclipses of Jupiter's satellites, of solar eclipses, of the angular distances between the sun and moon, or the moon and a fixed star, and other methods, as well as from observations on occultations of fixed stars.

"The committee are, therefore, of opinion, that in order to lay a foundation for the establishment of a first meridian in this western hemisphere, the president of the United States should be authorized to cause the longitude of the city of Washington, from the observatory at Greenwich, in England, to be ascertained to the greatest possible degree of accuracy; and that he also be authorized, for that purpose, to procure the necessary astronomical instruments.

"They therefore beg leave to submit to the consideration of the house, the following resolution:

"Resolved, That it is expedient to make provision by law, authorizing the president of the United States to cause the longitude of the city of Washington, from the observatory at Greenwich, in England, to be ascertained with the greatest degree of accuracy; and also authorizing him, for that purpose, to procure the necessary astronomical instruments."

These papers with the two following extracts contain the arguments produced in support of the proposed measure. In page 7, Mr. Lambert observes: "As many of our mariners and geographers are still in the habit of taking their departure, or reckoning their longitude from Greenwich observatory, in England, it will not, it is hoped, be considered as an instance of unpardonable presumption for at-



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tempting to extricate ourselves from a sort of degrading and unnecessary dependence on a foreign nation, by laying a foundation for fixing a first meridian of our own." And in page 18 : "When the foregoing result [namely, the longitude of the city of Washington, 76 deg. 53 min. 35 sec. found by the above mentioned occultation] is sanctioned by the publick sentiment, it will not be difficult to adapt a table or tables of the geographical positions of other places in the United States, and elsewhere, to a first meridian of our own, instead of depending for one on a foreign nation ; and as we have long since extricated ourselves from the shackles of colonial subjection, in other respects, there is no good reason to be assigned, why a remaining incumbrance unworthy the freedom and sovereignty of the American people and their government, should not at some period or other be removed."

Hence it appears, that the proposed method of computation is supported by arguments, founded on the idea of decreasing the number of first meridians used in this country, and on the impropriety, in a national point of view, of estimating longitude from a *foreign* observatory.

The first of these arguments has some plausibility ; but on examination it will be found that Greenwich is now almost exclusively used for a first meridian, so that a diversity in this respect can hardly be said to exist in this country. We have never heard of an American navigator that computed his longitude from any other place than Greenwich or London. It is true that different first meridians have been marked on some of our maps and charts ; but in most of them, the longitude is also counted from Greenwich ; this being easily done, since it requires no more than one additional line on a chart, for each first meridian ; and the same authors that make use of Philadelphia or Washington on their *maps*, do generally in the *books* that accompany them, compute from Greenwich ; as in Morse's Geography and Gazetteer, the American edition of Guthrie's Geography, Carey's Atlas, &c. The instances to the contrary are chiefly like those in Morse's Geography, in which, in a few places, the longitudes of the boundaries of the different states are counted from Philadelphia,*

* We hope this will be altered, and all the longitudes counted from Greenwich, in the next edition of that work ; since no one at present supposes that Philadelphia will ever be the first meridian of the United States.

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while, in the general table of latitudes and longitudes, the computation is made from Greenwich.

Indeed this method of computation is now so general, with all who speak *the English language*, that it may be considered as part of the language; and many of the powerful reasons that have often been given against changing the one, would apply with equal force against changing the other. When people speak the same language, there is a very great convenience in counting from the same first meridian, as besides saving much of the labour in reducing the longitudes, it prevents mistakes in marking the situations of places on land, as well as in reporting the longitudes of vessels spoken with at sea, and is in a particular manner useful to *sea-faring people*; and we accordingly find, in fact, that when American and English vessels meet, and make the usual inquiries of each other's longitude, they uniformly answer by giving the degrees and minutes only, without naming their first meridian, which is a circumstance of no small importance, particularly in stormy weather, when it is difficult to hear from one vessel to the other; and this alone is an advantage that no practical man would willingly relinquish.

In general we find that the *language* and *first meridian* go together: for, as the English, French, or Spanish language prevails, the first meridian is respectively Greenwich, Paris, or Cadiz. In proof of this, and of the great difficulty of making a change in the first meridian, we might adduce the case of *Louisiana*, which is mentioned by the committee. For in that country, which was originally a colony of France, most of the inhabitants speak the *French* language, and use *French* books, in which *Paris* is counted the first meridian: and though for many years prior to the cession of it to the United States, it had been under *Spanish* government, they had not adopted the method of computing from the observatory of *Cadiz*, nor from any other of the places, which for a long time had been used in other parts of the Spanish dominions.

To a few literary and scientifick persons, who from curiosity or any other reason, have occasion to compare the longitudes of places mentioned in works written in several *different* languages, it would doubtless be a convenience to have but one *first* meridian; but to navigators and other practical men, it is of little consequence what first meridian is used by *foreign* authors, to whose works they seldom resort. It is probably

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owing to these causes more than to any other, that the ancient method of computation from the Western Islands has been discontinued.

The other reason, which is very gravely urged for the proposed change of the first meridian, is, that to count the longitude from an *English* observatory is "a sort of degrading and unnecessary dependence on a foreign nation" and an "incumbrance unworthy the freedom and sovereignty of the American people."

Language of this sort really appears to us to be wholly unworthy of a serious answer: It is an address rather to the passions than the reason of our countrymen; and is an example of the introduction of national prejudices in matters of science, which cannot be too much reprobated.

It is no small objection to the proposed method, that the *seat of government* is far from being stable. Within a short time it has been at New-York, Philadelphia and Washington, and in the last congress a powerful attempt was made to remove it back to Philadelphia. The great increase of territory and population, in the southern and western parts of the union, may, in the course of a few years, occasion its removal to a different situation; and then, in conformity with the proposed plan, *another* new meridian must be adopted. The tendency of such changes is to increase the "confusion and difficulty," render the calculations much more complex, augment the labour, and cause mistakes and embarrassments in quoting the longitudes of places; and all this without being attended with one real advantage.

For these reasons it appears to us, that it would be altogether inexpedient, as well as extremely difficult, to bring the proposed method of computation into general use.

The most effectual way of doing it, would be to erect a national observatory at Washington, and calculate and publish annually a National Almanack adapted to that meridian; and the erection of such an observatory, under his direction, was perhaps one of the objects Mr. Lambert had in view. For the instruments actually necessary to determine the longitude of a place, with great accuracy, are not so very expensive as to require the aid of the nation to procure them; nothing more being requisite; to observe eclipses of the sun or occultations of the fixed stars by the moon, which are the best methods of obtaining the longitude, than a good telescope, a

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clock or chronometer, and a quadrant or repeating circle; all of which might be purchased for four or five hundred dollars; and the same instruments might be used in observing eclipses of the moon or satellites of Jupiter, transits of Mercury or Venus, or the angular distances of the moon from the sun or a star. If the object of Mr. Lambert is to procure an observatory and furnish it with instruments necessary to make it respectable, the expense would be very great; and though we should not condemn that plan, we should much prefer to have the same sum appropriated in a more useful manner. And in our opinion it would be abundantly more beneficial to the country to expend it in obtaining a complete and accurate survey of the sea coast of the United States, for the want of which, our navigators are daily suffering in approaching our shores.

This subject was introduced into the national legislature a few years ago, and we have understood that a considerable sum was appropriated for the purpose; but we have not yet heard of any part of the work being done, except the shore of North-Carolina, by Mess. Cole and Price; and we are inclined to believe that it is now discontinued; which is very much to be regretted, as the necessity of making such a survey is obvious to all who have ever used the present charts of the coast.

We are so strongly impressed with the importance of this undertaking, that we cannot refrain from urging it, as we have on former occasions, and mentioning several facts that have come to our knowledge, though they are in some measure foreign from the subject of the present review. In the above survey of North-Carolina, the whole coast from Cape Hatteras to Cape Fear was found to be a third of a degree too far to the westward on the best charts and books extant; and what is far more important, the latitudes of some of the extreme shoals of that coast were laid down too far to the south by 10 or 12 minutes. From some observations made at Charleston, S. C. published in the National Intelligencer of Nov. 1, 1809, it appears, that in the most approved books and maps, the longitude of that place is given with nearly the same errour as that in the coast of North-Carolina; and by the late Spanish surveys, a similar mistake has been found in the situation of the eastern shore of the coast of Florida. These circumstances make it appear highly probable that like

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errours exist in the whole shore of South-Carolina and Georgia, and prove fully the necessity of a more accurate survey of that part of the United States.

Mistakes of a different kind exist in the charts of the northern section of the union, from Martha's Vineyard to Cape Sable; where the extreme points of the coast and the adjacent islands are in general laid down with sufficient accuracy for most nautical purposes, in the survey made by Holland and his associates; but the numerous banks and shoals, extending many leagues from the coast, have never been explored with any tolerable degree of accuracy. Thus the shoal of St. George's bank, which is a very dangerous place in bad weather, is probably not marked accurately in any book or chart extant. The distance of this shoal from the light-houses on Thatcher's Island is 35 leagues by Holland's chart, whereas the real distance is nearly 45 leagues, as is well known to many seafaring people in Massachusetts. The longitude of the centre of the shoal is by the same chart 68° 34 min. which is nearly a degree too great. In the chart of Nantucket &c. published by Paul Pinkham, the distance of this shoal from the main land of Cape Cod is supposed to be rather more correct, but the longitude 66½° is too small by about a degree; notwithstanding this errour the chart is probably as good for sailing from Martha's Vineyard to St. George's bank as any extant; indeed it appears to have been the standard to which compilers of charts have lately referred for this part of the coast; most of those shoals having been neglected by Holland.

These, and many other facts that might be mentioned, shew the necessity of taking a new and accurate survey. In doing this it would be necessary to take a complete body of soundings throughout the whole coast, to assist the mariner in determining the situation of his vessel, in foggy weather, or in the night, by the depth of water and the quality of the ground. A survey made in this manner from Martha's Vineyard to Cape Sable, including the whole bay of Massachusetts, would be of incalculable service in approaching that part of the coast, particularly in the winter, when the navigation is by far the most dangerous.

This work would require much time, labour, and expense, but when once well done, it would probably not require any material correction for many years. On the other hand, if an imperfect survey be made, it will answer no valuable pur-

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pose, as no confidence will be placed in it, and the whole labour will be lost. The survey of Massachusetts made twelve or fifteen years ago, by order of the state legislature, is an instance of this kind. This was entrusted to many persons, and some parts were so very imperfectly done, that the map abounds with errours, and as a chart of the coast it is wholly useless. The same labour and expense, properly applied, would have made an accurate survey of a smaller district, and the real service rendered to the community by this measure would have been much greater.

The failure in this survey was owing in a great degree to not having a person to superintend and direct the whole work. This point ought to be particularly attended to in a general survey. Perhaps it might not be amiss to divide the whole into three or four districts. The New England states might form one, extending from Cape Sable to Martha's Vineyard or Newport; the middle states, another; the southern states, a third; and the Louisiana territory, a fourth: each of these districts being sufficiently extensive for any one person to superintend. To render the chart complete it would be necessary to take in the coast of Florida and the northern parts of the Bahama Bank, which might be copied from the Spanish surveys with some corrections and additions.

The *latitudes* of the points of the coast might easily be found by a circle of reflection, but it would be much more difficult to ascertain the *longitudes* to a sufficient degree of precision. The committee in their report suggest the propriety of making use of the eclipses of Jupiter's satellites and the angular distances of the moon from the sun or a fixed star; but we are inclined to believe that it would conduce to the accuracy of the survey to make use chiefly of eclipses of the sun and occultations of the fixed stars by the moon, where the difference of meridians cannot conveniently be found by a trigonometrical survey. An eclipse of the sun observed under favourable circumstances will give the longitude within a few seconds of time, and this is the best method of finding it. An occultation of a fixed star carefully observed comes next in point of accuracy. These observations ought to be compared with others made at Greenwich, or at a place whose longitude from Greenwich is accurately known; by this means the errours arising from the inaccuracy of the moon's place in the nautical almanack will be avoided: this

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cause would have produced an errour of nearly half a degree in the observations made in the total eclipse of the sun of June 16, 1806. This method of correcting the errours of the tables is not followed by Mr. Lambert in calculating the observations of *n* Pleiadum, so that in the longitude he has assigned to the city of Washington, there may be a considerable errour arising from this source, particularly as Burg's tables (which are by far the most accurate of any extant) were not used.

The uncertainty of the longitude deduced from observations of the eclipses of Jupiter's satellites may be seen, by comparing above two hundred observations made by Mr. Goldingham, at Madras, between the years 1794 and 1802, and published in the Transactions of the Royal Society of London for 1808, Part 2. For the longitude of Madras, deduced from these observations, by comparing the observed times with those in the Nautical Almanack, varied in the extreme observations of the first satelite above 2°, in those of the second above $1\frac{1}{4}$°, and in those of the third about 3°. These differences in some of the observations he attributed to the haziness of the weather, the proximity of Jupiter to the horizon or to the moon; to the twilight, or great light of the moon; or to the errours of the tables.* This last source of errour might be obviated by making corresponding observations under a known meridian, but Mr. Goldingham observes that "it must not be supposed that even this will give a correct difference of longitude, unless observed at both places under the same favourable circumstances, and with telescopes of the same powers." The method of determining the longitude by the angular distances of the moon from the sun or a fixed star, as usually practised at sea, would not be sufficiently accurate to find the longitude where very great precision is required, on account of the errours of the lunar tables.

This difficulty might, however, be obviated, and the method employed, by taking simultaneous observations of the angular distances, at a place whose longitude is accurately known. Thus for finding the longitudes of the head-lands or shoals of the coast of New England, observations might be made at Cambridge, the longitude of which was determined

* It is possible that these extreme errours might be somewhat diminished by using the new tables of De Lambre.

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to a considerable degree of accuracy by the late President Willard; the difference between this longitude and that deduced from the angular distances observed at Cambridge, would be the correction to be applied to the observations made at the same time on the coast. A few important points being fixed in this way, the intermediate shore might be ascertained by trigonometrical surveys. By measuring fifty or more angular distances, with a circle of reflection, at each of the places of observation, the difference of meridians might be ascertained to a great degree of accuracy; since the errours of the tables of the sun, moon, or star, as well as the table of refraction, and several small corrections usually neglected, would be nearly the same at both places; consequently the difference of meridians would be but little affected by these great sources of errour.*

We shall now proceed to examine the physical and mathematical part of Mr. Lambert's work, which is for the most part a compilation, with many needless repetitions and palpable mistakes, evincing a great want of knowledge in the principles of the calculations; as will abundantly appear from the following extracts.

In pages 7, 8.

"In several methods used for ascertaining the longitude on land, as well as sea, it is customary to consider the form of the earth as a perfect sphere, whereas it has been proved to be that of an oblate spheroid, from the ingenious admeasurements and observations of certain French mathematicians at or near the equator, and in the northern parts of Europe, during the last century, who by carefully determining the length of a degree of latitude, in toises, at the respective places to which they were sent by order of Louis XV. verified the hypothesis of the celebrated Sir Isaac Newton, concerning the real figure of the earth, contrary to the opinion of many, and even of scientifick persons at that peririod, some of whom believed it to be an exact globe, and others, a prolate, instead of an oblate spheroid. The ratio of the equatorial diameter to the polar axis of the earth, as adopted by Sir Isaac Newton, is as 622 to 689, and that since used by Messrs. Vince, Mackay, and other British

* It does not appear that this method of correcting the errours was used in the survey of North Carolina, where the longitudes were found by angular distances, measured with a sextant, which is not so well adapted to the purpose as a circle of reflection: but as the observations are not given in detail (which we think ought to have been done) it is impossible for the publick to know what degree of accuracy was attained in this important part of the work.



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astronomers, 230 to 229 (which is nearly the same;) *but whether the shape of the earth is subject to a gradual change by an accumulation of the particles of matter towards and at the poles, a diminution of the equatorial diameter, or some other cause, which may at a future period be investigated and explained, it appears, that in consequence of new lunar equations discovered in France by M. De La Place, about the commencement of the present century, the proportion of the equatorial diameter to the polar axis of the earth, is now assumed to be as* 334 to 333, which, as it has been asserted, agrees better with actual observations, than either of the ratios before mentioned."

In page 18.

"*It is submitted with great deference to the opinions of such scientifick persons as are familiar with the theory and practice of astronomy, whether an arithmetical mean between these ratios* [334-333 *and* 230-229] 282 *to* 281, *would not be a proper one to be adopted.*"

In page 25.

"But as the form of the earth is found by accurate observations and admeasurements not to be a perfect sphere, but an oblate spheroid (*except we deem the authority and reasoning of St. Pierre sufficient to overturn the Newtonian hypothesis*) a correction of the equatorial horizontal semi-diameter [of the moon] will arise from any assumed ratio of the equatorial diameter to the polar axis of the earth, and from the latitude of the place of observation: the apparent altitude of the object will also be affected in proportion to its true azimuth or bearing from the meridian, which, in nice calculations for determining the longitude of a place, ought to be taken into view. The ratio used by Vince, Mackay, and other European mathematicians, is as 230 to 229; but that of 334 to 333, appears now to be thought more correct. *It is respectfully submitted to scientifick persons in the United States of America, and elsewhere, whether an arithmetical mean of the two*—282 *to* 281, *would not be proper to be adopted, unless an undeviating standard should be established, which, by a probable change arising from the centrifugal force, and the effect of other causes not so well understood, may not soon be agreed upon.*"

In page 29.

"It has been admitted by scientifick persons since the publication of Sir Isaac Newton's Principia and other works, (with the exception of a very few) that the figure or shape of the earth is an oblate spheroid, or, in other words, that the equatorial is greater than the polar diameter; the proportion of the former to the latter, as used by Messrs. Vince, Mackay, and other British astronomers, is as 230 to 229; *but from the discovery of new lunar equations by M. De La Place, and other circumstances, the ratio of* 334 *to* 333, *is now stated in the nautical almanack, as more correct,* and better agreeing with observations lately and carefully made. Among the number *of writers who object to the Newtonian hypothesis, is James*

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*Henry Bernardin de St. Pierre, who has, in explanation of the plates in his first volume of the "Studies of Nature,"* XXXII *to* XXXVI. *asserted and endeavoured to prove, that the true form of the earth is a prolate, and not an oblate spheroid,* or that the polar axis is greater than the equatorial diameter. It is said that Cassini was of the same opinion: but the reasoning and authority of St. Pierre will not, probably, change the general belief that the earth is an oblate spheroid. The difference between the ratios of 334 to 333, and 230 to 229, is such, that it would be desirable to establish some mean proportion as an invariable standard: *an arithmetical mean of the above ratios,=282 to 281, is submitted to the consideration of mathematicians in the United States of America, and elsewhere, as proper to be adopted."*

From these extracts we should be led to infer, that Mr. Lambert was ignorant that the ratio of the equatorial to the polar diameter of the earth, as calculated by Newton, is founded on the hypothesis, that the whole mass of the earth is homogeneous; which is well known not to be the fact: and it has been proved by several writers, that, if the earth were formed of concentrick elliptical strata of revolution, differing but little from those of a sphere, and increasing in density from the surface to the centre, the ratio of the polar to the equatorial diameter would be greater than Newton made it; and, according to the various hypotheses that may be formed for the increment of density, that ratio might vary from $\frac{229}{230}$ to $\frac{577}{578}$. The various degrees of the meridian measured in several parts of the earth, the increase of gravity in proceeding from the equator to the poles, as found by the lengths of pendulums, the phenomena of precession and nutation, and the equations of the moon's longitude and latitude depending on the ellipticity of the earth, conspire to make that ratio rather more than $\frac{299}{300}$; and this indicates that the earth is more dense towards the centre than at the circumference, which is of itself a very natural supposition.

It is owing to these causes that astronomers have lately assumed a different ratio from that of Newton, and not, as Mr. Lambert seems to suppose, from any gradual change in the form of the earth. The ratio $\frac{333}{334}$ was calculated by La Place, in the 2d volume of his Mecanique Celeste, by comparing the degree of the meridian measured under the equator by Bouguer and his associates with that made in France by Delambre and Mechain, and not as Mr. Lambert asserts from any new "lunar equations." The fact is, that these equations make the ratio nearly $\frac{304}{305}$, as La Place has lately shewn in the third volume

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of the same work, and there is reason to believe that he considers this as the most correct value. La Lande in his astronomy has given tables for the ratios $\frac{220}{230}$ and $\frac{299}{300}$. Vince, in his System of Astronomy, has given tables for the ratios $\frac{220}{230}$, $\frac{299}{300}$, and $\frac{323}{330}$. Both these writers make use of $\frac{299}{300}$, in the examples given to explain the manner of using the lunar tables, and as this ratio differs but little from that deduced from the lunar equations, it will probably be employed, by most astronomers, till the value can be more accurately known.

The arithmetical mean $\frac{281}{282}$, proposed by Mr. Lambert in three different places of his work, in nearly the same words, will not we believe be adopted by many. Indeed we do not perceive the propriety of introducing the ratio of Newton into the computation, as it is founded on an erroneous hypothesis.

It is surprising that Mr. Lambert should bring into view the observations of St. Pièrre on this subject, as that writer has shewn himself wholly ignorant of the principles on which the latitude of a place is ascertained on the surface of the earth.

Another instance of needless repetition is to be seen in the rules for reducing the moon's parallax and the latitude of the place on account of the spheroidal form of the earth, in the 9th and 28th pages. These rules are alike, except in a small change in the symbols: they are to be found in several works of astronomy expressed in a more simple form; the first constant logarithm being calculated by *one* equation instead of *three* made use of by Mr. Lambert.

In paper No. 2, from the 9th to the 13th pages, are various rules for solving several problems in astronomy; but we do not perceive the object Mr. Lambert had in view in presenting them to congress, or the utility of publishing them, as most of the methods are given in several treatises of astronomy, and in many instances in a more correct and scientifick manner. Thus the rule in page 9th for finding the longitude and latitude of the moon, from the right-ascension, declination, and obliquity of the ecliptick, is, in fact, the same as Dr. Maskelyne's, now in general use among astronomers, though in one instance Mr. Lambert has adapted it to co-tangents instead of tangents (an alteration of no importance) and he has neglected that useful part of the rule which directs how to find the quadrant of longitude in which the object is situated. The method of finding the right-ascension of the

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meridian in page 10th is the same as is usually given, except that no mention is made that the apparent time ought to be counted from noon to noon, a circumstance of sufficient importance to have been noted.

Three methods are given for finding the altitude and longitude of the nonagesimal degree of the ecliptick: the first is in substance the same as that in page 217, Vol. I. edit. 2. of Mackay on longitude, though it differs a little in the mode of expression: the second does not materially differ from that in ¶1677, edit. 3. of La Lande's Astronomy, or in page 48 of the Appendix to Garnett's valuable collection of tables, from which last work the method of Mr. Lambert was probably copied, since in both there is an omission of the same two cases for finding the longitude of the nonagesimal, when the observer is situated within the polar circles: the third method is the same as that by Mr. Brinkley, published in page 544, Vol. I. of Vince's Astronomy.

The rules in page 11, for finding the parallaxes in longitude and latitude, are similar to those in ¶1665, 1681, &c. of La Lande's Astronomy, except that Mr. Lambert has neglected some of the cases, as well as one of the terms in finding the parallax in latitude, and has made no mention of the method of taking notice of the parallax of the sun in eclipses, or that of a planet in occultations.

Of the three rules for calculating the altitude of the moon or a star in pages 11, 12; the first is the same as that in page 33, edit. 3, of the explanation and use of Maskelyne's Requisite Tables, with a few verbal alterations, and, as it is expressed, is correct only when the natural sines are taken to seven places of figures; a circumstance not mentioned by Mr. Lambert. The second rule is the same as that in ¶1036 of La Lande's Astronomy. The third rule and those that follow for calculating the angle formed at the star by the vertical circle and circle of declination (which Mr. Lambert, contrary to the definitions of the greatest astronomers, calls the angle of position) are easily deduced from the usual rules of spherick trigonometry, applied to the triangle, formed by the pole, zenith and object, by letting fall a perpendicular from the zenith, on the circle of declination, to obtain some of the formulas. In some of the methods, the cases corresponding to the different values of the horary angles are not taken notice of,

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so that by following the rules implicitly, an erroneous result would often be obtained.

The rule in page 12, for finding by approximation the moon's parallax by means of the true altitude, is the same as is given by several authors, except that Mr. Lambert has carried it to an impraticable degree of exactness. The method of finding the angle between the parallels of the ecliptick and equator (which is equal to the angle of position as defined by most astronomers) is the same as in ¶1047 of La Lande's, or ¶754 of Vince's Astronomy. The formula for calculating the parallax in latitude contains the term log. co-sine of the moon's true latitude, which it ought not to do; and the rule for applying the parallax in latitude is not correct in some cases where the moon is between the zenith and the elevated pole of the ecliptick.

From the 13th to the 18th pages are various calculations of an occultation of *n* Pleiadum observed near the President's house at Washington, October, 20, 1804. Contrary to the usual practice of astronomers, Mr. Lambert has not given any account of the manner in which these observations were made, what instruments were used, how the time-keeper or clock was regulated, or any thing by which a correct judgment might be formed, whether the observations were accurately made or not, and no mention is made of the tables used for finding the elements of the occultation, though we suppose the nautical almanack was employed for that purpose. To give an imposing appearance of correctness to the work, the altitudes and longitudes of the nonagesimal are calculated to a *thousandth part of a second*, when it is well known that, from the errours of the tables and the uncertainty as to the precise ratio of the equatorial and polar diameters of the earth, there may be an errour in those angles of several seconds, or even minutes.* La Lande in his astronomy calculates these angles to seconds; Vince, in his system of astronomy, to tenths of a minute; and Mackay, in his treatise on longitude, edit. 2. page 216, says, "It is sufficient in most cases to find the altitude and longitude of the nonagesimal to the *nearest* minute." This affectation of correctness prevails throughout the work:

* In the very example calculated by Mr. Lambert, the difference of some of these angles was above three minutes, according as the ratio of the equatorial and polar diameters of the earth, as calculated by Newton or La Place, was used.

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thus the moon's horizontal parallax is given to the ten thousandth part of a second, though the real value is not known to the accuracy of a second; and the right-ascension of the meridian is given to the *hundred thousandth part of a second of time!* when it is well known that it cannot in general be found to the tenth of a second.

Paper No. 3 contains several rules for calculating, by interpolation, the moon's longitude, latitude, &c. for any intermediate time between noon and midnight, by means of the nautical almanack, making use of *differences* as far as the fourth order: but this great degree of accuracy is wholly unnecessary, and is a mere waste of labour, since the errours of the tables are in general much greater than the corrections arising either from the third or fourth differences. Dr. Maskelyne, in page 156 of his "Explanation of the articles contained in the astronomical and nautical ephemeris," and La Lande, in the third edition of his Astronomy, and in the Memoirs of the Royal Academy of Sciences of Paris, for 1761, make use only of the first and second differences, supposing that degree of accuracy sufficient for the usual calculations of astronomy. La Lande states that the greatest third difference of the moon's longitude he ever found in tables marked from noon to noon, was 11 minutes, and the fourth differences in extreme cases less than 3 min. Hence it is easy to prove that the errour of Dr. Maskelyne's rule (in which the third and fourth differences are neglected) will not, in calculating the moon's longitude from the nautical almanack, exceed a second, whereas the errours of the best tables are frequently several seconds. The same remarks will apply to the latitude and other elements, useful in calculating an eclipse or occultation. Dr. Maskelyne's rule gives the longitude of the moon, in the example page 19, within a fifth of a second of what Mr. Lambert has found it. Several of the best rules in this paper were furnished by Mr. John Garnett, and the whole of them may be easily deduced from the general method of interpolation given by Newton in his Principia, and by several other writers; but there are so many terms omitted in printing some of Mr. Lambert's algebraical formulae, that it is almost impossible to understand them.

The rule in paper No. 4, for finding the moon's horizontal semidiameter, when the earth is supposed spheroidal, is founded on the erroneous principle, that the change of paral-

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lax and semidiameter, arising from the ellipticity of the earth, bear respectively to each other, the same ratio as the whole parallax and semidiameter; whereas the real value of the correction of the semidiameter is not a *fiftieth* part of what this rule would make it! For the greatest possible change of distance of a spectator on the earth from the moon, on account of the spheroidal form of the earth, in the hypothesis of Newton, would be $\frac{1}{230}$ of the radius of the earth, which is equal to about $\frac{1}{14000}$th part of the distance of the moon from the earth, and the corresponding change in the moon's semidiameter would be $\frac{1}{14000}$th of the whole value, or nearly $\frac{1}{14}$th of a second, instead of which by Mr. Lambert's rule it might be above four seconds. To facilitate the calculation of the moon's augmented semidiameter in the spherical hypothesis, a table of logarithms is given; but it is not so expeditious a method as that in table xliv. of Vince's edition of Burg's tables.

Paper No. 5 contains some examples for estimating the reduced latitude and horizontal parallax, with a table (similar to table xlv. of Burg) calculated with the ellipticities $\frac{1}{230}$ and $\frac{1}{334}$. The method of finding the reduced latitude is by logarithms, which is not so easy as that by table xlvi. of Vince's edition of Burg, or table xciv. of the third edition of La Lande's Astronomy.

Before quitting the subject we shall make a short extract from page 8, to shew the limited information Mr. Lambert appears to have, of the calculations that have been made on the lunar theory.

"The irregularities in the moon's motions, arising from the constant but unequal *disturbing* forces of the sun, the earth, and some of the planets, *particularly Jupiter and Venus*, have produced that difficulty which was once thought insurmountable, for a correct determination of the longitude by any computation founded on their observations."

From this we should be led to infer that the *disturbing* forces of the planets, particularly Jupiter and Venus, had been one of the greatest obstacles to the obtaining a perfect lunar theory: but the fact is, that the effect of those forces is very easy to calculate, and is so small as to be wholly undeserving of notice, since La Place has shewn in the third volume of his Mecanique Celeste, that the equations produced by Venus, Jupiter and Mars, cannot exceed respectively $1\frac{1}{2}$, 1, and $0\frac{1}{2}$ seconds in sexagesimals, and are in general much

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less. The effect of the other planets is insensible. These equations are not introduced in the tables of Mayer, Mason, or Burg. It is true that the attraction of the planets affects sensibly the motion of the centre of gravity of the earth and moon in its annual course about the sun, and alters the eccentricity of the earth's orbit, which produces a corresponding change in the sun's disturbing force on the moon, whence arises the acceleration of the moon's motion, observed by modern astronomers: but these changes in the earth's orbit, so far from presenting "insurmountable difficulties," are easily estimated, as well as the corresponding effects on the lunar orbit. The difficulties in calculating the motion of the moon have arisen *wholly* from the great difference in the attraction of the sun on the moon and earth, in different parts of the lunar orbit; which produces almost all the irregularities of the moon's motion. The motion of the apsides of the moon, and some of the equations depending on it, have been by far the most difficult points to ascertain; and it is but within eight or ten years, that the immortal La Place, in his lunar theory, has been able to determine, from the principle of gravity alone, all the equations of the moon's motion now known by astronomers.

We shall conclude this review, which, from the importance of the subject, we have been induced to extend to a great length, by observing, that in our opinion the work of Mr. Lambert, both as respects its object and execution, is wholly undeserving the patronage of the national legislature; and we sincerely hope, that honourable body will discountenance this, and all future attempts to introduce innovations of this nature, which would only tend to "create confusion," and increase the labour in the calculations of geography and navigation.



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ARTICLE 12.

*The Simplicity that is in Christ, and the danger of its being corrupted: A Sermon preached in Boston, at the annual convention of the congregational ministers in Massachusetts, May* 31, 1810. *By Eliphalet Porter, D. D. pastor of the first church in Roxbury.* Boston: John Eliot, jun. 8vo. pp. 38.

THE subject of this admirable sermon is in our judgment so important, that we shall be pardoned for giving it a more than ordinary share of attention. It is the simplicity of the gospel on which Dr. P. discourses, "which," according to him, "appears in the *singleness* or *unity of the object of our worship*; in the *faith* required of men; in the *moral precepts* of Christianity; in its *positive institutions*; and in the *motives* by which the duties of repentance and a holy life are recommended and enforced. In this view of the subject, nothing we presume will be much objected to, except the author's idea of evangelical faith, and as he in consequence gives his principal attention to it, we shall beg leave to follow his example.

The question of what is essential to the faith of a Christian is by no means a new one. Ever since the pride of opinion and love of power have found their way into the bosoms of Christians, the duty and right of each individual to determine for himself what the scriptures have made fundamental to salvation, have been denied and invaded. The numerous and bloody contentions, which darken the pages of the early history of the church, are almost all to be traced to the unhallowed attempt to violate the privileges of conscience. It is not too much to say, that it was because mankind, weary of the violent and interminable controversies, which the desire of regulating the faith of others produced, preferred at last to submit to one despot over conscience rather than many, that they sank down into such quiet and universal acquiescence in the decisions of the church of Rome. The reformation, which can be vindicated only on the ground of the uncontrolled right of private judgment, broke the chains on conscience which the spirit of creed-making had forged, and once more restored us to the liberty wherewith Christ has made us free. But by a singular and most unhappy inconsistency, the reformation had not been long completed before this same desire of

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taking from men the privilege of learning their faith from the Bible alone, made its appearance among protestants. This practical abandonment* of the great principle of the reformation however has never been universal, and a large and venerable body of men in every country have resisted it with a good degree of success. In our own country, this spirit, which had for a long time slumbered, has of late awakened among us; and men are found, who deny us the name of Christians, and refuse us the privilege of remembering at the same table with them the love of our divine Master, unless we consent to resign our understandings to theirs, and admit their creeds to be of equal authority with the volume of inspiration. It is the tendency of this spirit, we conceive, which it is the principal object of Dr. Porter to resist, by recalling us from all human tests of orthodoxy to the standard of faith which the gospel proposes. We owe him our thanks for the distinguished ability, fortitude, and moderation, with which he has executed his task.

It would be natural to suppose, that in an inquiry into what were the terms of Christian communion, the first and only question would be, what was it which Christ and his apostles required. But it is included in the very idea of creed-making, that the scriptures no where clearly and unequivocally declare what we must believe in order to a standing in the Christian church. It was not, we think, till the time of Locke, that a full and regular investigation was instituted to deduce the fundamentals of faith from the scriptures alone. This great man examined with the utmost care all the records of the history of our Saviour and his apostles; and the result of this long and patient induction *from every passage of scripture where the admission of converts to the Christian church is*

* The church of Rome contends not at the present day for the infallibility of the pope by himself; but for the infallibility of the church, i. e. the pope in council, and takes as the standard of orthodoxy the decisions of the council of Trent. Now we profess our inability to discern any distinction *in point of principle* between a church which refuses its communion to one, who is unable to assent to all the decisions of the assembly of divines at Westminster, and a church, which refuses its communion to one who doubts of the decisions of the assembly of divines at the council of Trent. If there be any difference, it is only that which the Bishop of Clogher makes between the church of England and the church of Rome; one thinks itself infallible, and the other thinks itself never in the wrong.

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*spoken of*, was the conclusion, that the only condition demanded was a belief, that JESUS IS THE MESSIAH. The result of this examination was given to the world under the title of "The Reasonableness of Christianity." Of this little tract the celebrated Limborch thought so highly as to prefer it not only to his own, but to all other systems of theology.* And indeed when we remember, that it is founded on the scriptures alone, which on this important subject are in our view so copious as to exclude all occasion for doubt, and so clear and precise as to leave no room for cavil, it is difficult to conceive how any one, who possesses a sincere and enlightened reverence for the Bible, can venture to dissent from his opinion.

The account which Mr. Locke gives of the course of investigation which led him to this result, is so interesting, that we are persuaded we shall gratify our readers by laying it before them.

"The beginning of the year in which it [the Reasonableness of Christianity] was published, the controversy that made so much noise and heat amongst some of the dissenters, coming one day accidentally into my mind, drew me, by degrees, into a stricter and more thorough inquiry into the question about justification. The scripture was direct and plain, that it was faith that justified: The next question then, was, What faith that was that justified; what was it which, if a man believed, it should be imputed to him for righteousness? To find out this, I thought the right way was, to search the scriptures; and thereupon betook myself seriously to the reading of the New Testament, only to that purpose. What that produced, you and the world have seen."

"How much I was pleased with the glowing discovery, every day, whilst I was employed in this search, I need not say. The wonderful harmony, that the farther I went disclosed itself, tending to the same points, in all the parts of the sacred history of the gospel, was of no small weight with me and another person, who every day, from the beginning to the end of my search, saw the progress of it, and knew, at my first setting out, that I was ignorant whither it would lead me; and therefore, every day asked me, What more the scripture had taught me? So far was I from the thoughts of Socinianism, or an intention to write for that, or any other party, or to publish any thing at all. But, when I had gone through the whole, and saw what a plain, simple, reasonable thing Christianity was, suited to all conditions and capacities; and in the morality of it now, with divine authority, established into a

* Systema Theologiae me scripsisse nosti: non tamen eo in pretio apud me sunt systemata, ut non hunc exiguum tractatum multis Systematibus praeferam; imo plus verae Theologiae ex illo quam ex operosis multorum Systematibus hausisse me ingenue profiteor. Limb. let. to Locke apud Watson. Tract.

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legible law, so far surpassing all that philosophy and human reason had attained to, or could possibly make effectual to all degrees of mankind; I was flattered to think it might be of some use in the world; especially to those, who thought either that there was no need of revelation at all, or that the revelation of our Saviour required the belief of such articles for salvation, which the settled notions, and their way of reasoning in some, and want of understanding in others, made impossible to them." Let. to Mr. Bold, 2d Vindication.

Now we must beg our readers to recollect, that these are the words of a man, whose purity of heart and integrity of life have never been questioned—of a layman, pledged to no party and biassed by no professional prejudices—of a man, who, if there ever was one, was fitted by the powers of his understanding to conduct such an inquiry with intelligence and fairness. We say not this to give support to the doctrine for which he contends, which indeed rests on higher than any human authority, that of the living oracles of God. But we are induced thus to remind our readers of the character of Mr. Locke, that they may judge whether, for maintaining the opinion of such a man, the charge has been justly insinuated against Dr. Porter, of contributing to "plots formed to root out the doctrines of the Reformation;" and of being guilty of "unparalleled and unblushing looseness of sentiment."* We do it also in the hope that those who have presumed to attack with so much violence a man of such deep-fixed piety and apostolick simplicity as Dr. Porter, may be induced to inquire of themselves whether they have taken the same solemn method of proving the doctrine to be false, which Mr. Locke adopted in discovering it to be true. From certain indications we are compelled to suspect, that the time, which should have been given to this inquiry by his accusers, was employed in picking out from Erskine's Sketches a number of terrifick passages about Socinianism; not however, we would fain hope, with the design of taking off attention from the real merits of the question. If this conjecture be right, they must suffer us to remind them, that a scripture inquiry should be determined on scripture grounds alone; and though by attending to this hint, they may lose the advantage of displaying in future so much of Dr. Erskine's German literature as their own, yet we are persuaded they will gain enough in truth and fairness to compensate for the loss of a little literary renown.

* Panoplist for August, p. 135.

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As the proof of the doctrine advanced by Mr. Locke is drawn from a most minute and accurate examination of every passage, which bears on the subject, in all the historical books of the New Testament, it obviously admits of no abridgment. So full indeed and decisive is this proof, that no one has ventured to deny that *this is the grand article of faith, which our Saviour and his apostles proposed to those who desired admission to the Christian church*;—or to assert, that *the scriptures give any evidence that they required any other term of communion.** We shall only therefore say a few words in explanation and defence of this doctrine, and refer our readers to the original work of Locke himself.

* When we first read the following paragraph, we thought that it contained an assertion directly opposed to that which we have just made; and if the editors of the Panoplist ever stooped to such things, we should even now think, that they were not unwilling that common readers should make the same inference which we did.

"We are not able to perceive, with all the aid of Mr. Locke in addition to the preacher's own efforts, that this doctrine, that "Jesus is the Messiah," is the *sole* doctrine pressed and required to be believed in the whole tenour of our Saviour's and his apostles' preaching;" (*a*) [through the whole history of the Evangelists and Acts] nor "that there was no other doctrine" necessary to be received, in order that "men might be pronounced believers." This is a proposition too rash and unfounded to need any efforts of ours to counteract it. Every man who opens the New Testament will find it refuted. We mean, when we say this, to consider the subject as *simplified* by Mr. Locke, and the preacher after him; for if the doctrine, that *Jesus is the Christ be properly understood and heartily believed*, we have always considered it as the true faith of the scriptures." Panoplist for July, p. 85.

On a more attentive examination of this paragraph, however, we perceive, that these gentlemen, though not insensible of the value of a bold and sweeping assertion, (*b*) will not venture on a proposition so palpably untrue, as must be a direct denial of Locke's position. Indeed the last period of this formidable passage seems to contain the reluctant concession that this is after all the true faith of the scriptures; though Mr. Locke and Dr. Porter either do not properly understand, or else do not heartily believe it! Of the meaning of the proposition, which these gentlemen are compelled to admit to be the faith of the scriptures, we

(*a*) A clause accidentally omitted in the quotation of the Panoplist.

(*b*) As for instance, when they assert that "the circulation of the Anthology, Christian Monitor, etc. etc. is URGED AT GREAT EXPENSE!" Though we do not well see how any one could mistake in so simple a matter of fact, we must suppose that this assertion proceeds from mistake; for if it be not so, it is one of the roundest and most notorious falsehoods which we remember to have ever seen.

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It is not at all surprizing that those who have been accustomed to substitute creeds of such ample length and such portentous obscurity, for the single and simple article which Christ and his apostles proposed, should be very little pleased to be recalled from their unsanctified formulas. But to those, who are not pledged to systems, we are persuaded that the wisdom of this appointment of a single fundamental article will be more apparent the more it is examined. We might in truth conclude a priori, that no religion, intended for universal diffusion among every class of understandings, would begin with requiring belief in a long list of abstract and metaphysical, much less absurd and contradictory propositions. Religion regards the disposition alone, and values assent to any articles of belief only as it is demonstrative of the frame of mind and tone of affections. Now we conceive, that an honest and enlightened belief of any one of those grand facts, which involve the truth of the divine mission of the Saviour, constitutes a satisfactory test of the state of a man's disposition. He who in the times of our Saviour, from a survey of his character and miracles, in opposition to the prejudices of his nation, still sincerely confided in Him as the expected Messiah—by that very act of faith displayed a rectitude of understanding and docility of temper, which it is the great object of religion to produce. In the same manner, in our own times, a man who shall fairly examine the history of our Saviour, and notwithstanding the objections of the infidel, the sneer of the man of the world, and the seduction of his own passions, shall cordially believe that Jesus was in truth, what he claimed to be, the Messiah of God—we believe that such a man, even though he may know little of a unity of nature among a trinity of persons, one of which possesses a trinity of person with a duality of nature—even though he may doubt that a God, just and good, has commanded his creatures to love him under pain of eternal damnation, and at the same time has given them hearts so corrupt and alien from goodness, that he foresees they infallibly never will love him, unless he literally gives them new ones, and which they can do nothing to induce him to give—though he may know little

are about to speak.—Meanwhile we must just remark, that to a plain man, who does not understand German like these gentlemen, the consistency between the first part of their paragraph and the last, is not quite so evident as might be wished.

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of all these things and many more with which human creeds abound—yet we do believe and trust that our blessed Master will not disdain to number him among his humble and accepted disciples.

The meaning then of faith in the truth, that "Jesus is the Messiah," is, we conceive, only equivalent to a hearty belief in the truth of Christianity.* It means only a belief in the divine mission of the Saviour; confidence in him as a heavenly Guide, Prince, and Deliverer, the authoritative Interpreter of the will of God; belief, in fine, that he deserves similar honour from us, in all his relations to us as a Divine teacher, to that which we give to the Father himself, who sent him. No other truth is necessarily implied in this great fundamental of faith; except indeed those *practical* ones of repentance and good works, without which assent would not be faith, but only false, hollow and dead profession. It evidently by no means follows from this view of the subject, that all Christianity is reduced to belief in a single proposition, and that when a man has arrived at this faith, and thereby become a Christian, his duty is ended. On the contrary, the same rectitude of disposition, which has led him to this result, will carry him forward.† His belief that the Messenger is divine

* Belief therefore in any other proposition, which should imply as much, would be equally efficacious. We accordingly find that the apostle Paul is contented with requiring a cordial belief in the truth, that "God has raised the Lord Jesus from the dead," as sufficient for salvation. Rom. x. 9. We consider this as a most decisive proof that the view we have taken of the subject is just. As however no proposition can be more comprehensive than this, that Jesus is the Messiah, or its equivalents, the Christ, the Son of God; and as this has the authority of the uniform practice of our Saviour and his apostles, no one, we should hope, would think of any other as the term of Christian communion.

† "Convince but men of the mission of Jesus Christ, make them but see the truth, simplicity, and reasonableness of what he himself taught, and required to be believed by his followers; and you need not doubt, but, being once fully persuaded of his doctrine, and the advantages which all Christians agree are received by him, such converts will not lay by the scriptures, but by a constant reading and study of them, get all the light they can from this divine revelation, and nourish themselves up in the words of faith and of good doctrine, as St. Paul speaks to Timothy. But some men will not bear it, that any one should speak of religion, but according to the model that they themselves have made of it. Nay, though he *propose it upon the very terms and in the very words which our Saviour and his apostles preached it in*; yet he shall not escape censures and the severest insinuations. To deviate in the least, or to omit any

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will lead him anxiously to inquire into every part of the message; to search for "the whole counsel of God." He will not confine himself to the narrow views of systematick theologues, and select this and that doctrine as essential, because *they* have seen fit to put it into their creeds. He will deem *every* doctrine essential to *himself*, which he is convinced is contained in the scriptures. But he will not presumptuously say, because *he* is convinced of a doctrine, and it has therefore become fundamental to him, that it must also be fundamental to *another man*. He will not, even though countenanced by synods and assemblies, erect himself into an infallible judge of what is essential to another man's salvation; for he remembers that it is "to his own Master," not to *him*, that every man "standeth or falleth." A credible profession of belief in the article, which our Saviour and his apostles demanded, he will feel entitled to require—but nothing more. —"other foundation can no man lay than that is laid which is JESUS—THE CHRIST."

If this view of evangelical faith (which coincides with that of Locke and Dr. Porter, though Dr. Porter has not perhaps stated it quite so definitely,) be admitted to be correct, the objection must fall to the ground, that an inquiry into the meaning of the proposition, "necessarily brings to view all the prominent features of the gospel." The intrinsick improbability, that a proposition so simple in its terms should be so pregnant in meaning as to contain a whole system of metaphysical theology, (which is what these gentlemen mean by "the prominent features of the gospel,") is so great that we might be excused from giving much attention to the idea. As the word "Jesus" is a proper name, the whole system must be bound up in the word "Christ." Now we all know that this word means simply "*anointed*;" and was applied to persons, from the custom among the Jews of anointing with oil all prophets, priests and kings, and all those who were appointed by God to any publick office.* The word is repeatedly and expressly explained in the Old Testament, in its application to our Saviour; and, as Dr. Porter observes, the phrases "the

thing contained in their articles is heresy under the most invidious names in fashion; and it is well if he escapes being a downright atheist." Locke's first Vindication.

* Vide Schleus. ii. 1338.



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Christ," "the Son of God," "the King of Israel," "the Saviour of the world," &c. appear to have been perfectly familiar and well understood in Judea, and from the indifferent manner in which they are used, to have been all of the same general import. In these later ages the word is equally intelligible; with this difference in our favour, that we now know that the kingdom of Jesus is spiritual, and not, as the Jews imagined, merely temporal. But our Panoplist brethren cannot think that a system, one of the glories of which is that it is *preached to the poor*, should be proposed in terms so simple and clear. "The wisdom of God in a *mystery*," they think must needs be inquired for; and the "great *mystery* of godliness, God made manifest in the flesh," is the first thing which presents itself on investigating the question, who was "Jesus of Nazareth."—Pan. July, p. 85. We suppose it would be in vain to remind these gentlemen that the word, which is translated "mystery" in our version, does by no means necessarily imply that which is obscure and incomprehensible; but in its primary classical sense means something *concealed from the vulgar*, as the Eleusinian mysteries, for instance; and in the New Testament usually means something *formerly* hidden and unknown, but *now made manifest*. That this is the meaning in the two instances cited, is evident from the general connexion in the passage from Timothy, and as Schleusner observes, from the addition of the word *αποκαλυψις*, in the passage from Corinthians. Equally fruitless, we fear, would be a remonstrance against the use of the passage from Timothy, as if it were unquestioned, when Griesbach and the most respectable criticks have conceded that the word "God" is in this place spurious. It would be too much, we suppose, to expect from these gentlemen, that they should even inform their readers that these passages are disputed—but the judicious publick will be apt to suspect the soundness of a cause, which needs such aid to support it.—Let us however pass by these things. But we must ask, whence arises the "necessity" of these inquiries; and what is the evidence that they were required to be made before a man could believe and trust in Jesus, as the legate of heaven? None whatever is produced, and none we venture to say can be produced. The erroneousness of the assertion cannot be better illustrated, than in Dr. Porter's own words.*

* See also all his observations on this point, which are admirable. Serm. p. 12—15.

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"When a man is declared," says he "to be the first magistrate of of the union, it would be vain to contend that we could not understand and believe this declaration to any purpose, unless we were acquainted with the personal character of this high officer, with the exact extent of his constitutional powers, with the articles of his political creed, and with the measures of his future government. Would it not be equally unreasonable to imagine that no one can understand and believe, to any valuable purpose, that Jesus is the Christ, or that he was sent of God, or is constituted head of the church, without first having a like particular knowledge with respect to him, his doctrines and administration?"

The logick of the reply of the reviewers to this illustration we do not well understand. "We would also ask," say they, "whether a person could respect this officer and treat him as such, without any knowledge of the fact whether he was the first officer or not?"—This question is as innocent as if they had inquired with equal solemnity whether whatever is, is? They have no discordance with Dr. Porter at least on this point; for he most clearly takes for granted, that there is no dispute about the evidence of *the fact*, and merely inquires whether that *evidence cannot be credible*, and *the declaration of the fact intelligible*, unless we are acquainted with the personal character, &c. of this officer? And is it possible that the Panoplist reviewers did not understand Dr. Porter? Or must we think that they did understand him, and see that his argument was irresistible, and have resorted to this poor attempt to *appear* to reply to what they could not answer?—Is it thus that we are to be convinced that no one can trust in Jesus as his Guide to heaven, till he has settled the point whether He is merely the *constituted Head of the Church*, as all Christians believe, or whether, as many fear to assert, He is the Almighty God himself.

The consequences which flow from the opinions which we oppose, are, we think, quite decisive of their unsoundness. If, rejecting the example of our Saviour and his apostles, we say that there are a number of fundamental doctrines, or which is the same thing, that the article "Jesus is the Messiah" contains a number, then it is incumbent on us to show *how many* there are, and on *what authority* we declare them to be so many and no more. That this is indispensable is evident, because, as fundamental articles are those without the belief of which no man can be saved, it would be the heaviest impeachment on Christianity, if a point of such transcendant impor-

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tance were left doubtful. Now either every doctrine and every precept of Christianity is fundamental, because they all have the same divine authority; or, if a certain number only be fundamental, the means of determining without errour their number and nature, must have been somewhere lodged by our Saviour. We presume no one will say that *every* doctrine and precept of Christianity must be understood and believed, before a man can have the name of Christian; the question, then, *who is to determine which of them are to be selected*, returns in all its force. The Judge in a case of so much importance must assuredly be secure from errour; or else he may mistake on a point on which the salvation of the whole human race is suspended. It is evident that this infallible Judge is no where to be found among Protestants; for no church, or synod, or assembly lays claim to infallibility, and scarcely two creeds agree in their list of fundamentals. The infallibility is therefore to be found at Rome, or it no where exists. Thus then we see that, by abandoning the authority of the scriptures, we are directly and necessarily drawn into the arms of Popery.—If the Panoplist reviewers exclaim that "the doctrines of the Reformation" are these fundamentals for which we seek, the reply is obvious. We are either to receive *all* the doctrines of the reformers, or else make a selection. If we are willing to receive them *all*, it is notorious that they are full of contradictions among themselves, and this is therefore impossible. If we undertake to *select* among them, we come back to the original difficulty—who is to make the selection—who is the infallible judge—where is the Protestant Pope, who is to tell us why we are to receive Luther's notions on the trinity, and reject them on the subject of consubstantiation.—We conclude, therefore, with entire confidence, that we must either be contented with the single and simple term which our Saviour required; or we must go back to the portentous system of Popery, which the reformers and our forefathers risked their lives in opposing.

There is indeed one way by which the force of this reasoning might appear to be in part eluded; and that is by a sweeping denial of the assertion of Dr. Porter, that "Christians of the first eminence as to talents and character have been wholly disagreed" on those numerous subjects which form the ground of the various sects into which Christendom is divid-

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ed.* We did not believe that there were men in America, who would thus explicitly arrogate to their own sect the exclusive possession of truth and integrity, and be willing at one blow to strike off from the list of fellow-christians, such men as Grotius, and Newton, and Locke, and Clarke, and Hoadley, and Butler, and Hartley, and Lardner. We know not what to think of the state of men's minds, who can make such a desperate assertion. Are they ignorant that every defender of Christianity in modern times, of whatever sect, has placed these names on his list of "Christians of the first eminence" and esteemed them among the brightest of the train? And do they expect to make the world believe that the heart of Newton,†

> childlike sage,
> Sagacious reader of the works of God,
> And in his word sagacious. COWPER.

was given over to the dominion of Satan: while that of the stern and vindictive Calvin was the chosen residence of the Spirit of God?

We must now hasten to bring our observations to a close. In the course of them, we have several times taken occasion to refer to a review of Dr. Porter in a contemporaneous journal; and we have been led to it by supposing that from its length and elaborateness, it contains the whole strength of his opposers. If in the course of the discussion we have appeared sometimes to identify ourselves with Dr. Porter, it is in fact because the Panoplist has made us parties to the case, by joining us in their general accusations against Dr. Porter. Indeed of late we have been honoured with an extraordinary degree of attention from the same quarter. But by some unhappy cause, the usual equanimity of temper of our brother reviewers has been greatly disturbed, and they have seen fit to pour upon us a torrent of invective, which might amuse us by its extravagance, and flatter us as a proof of triumph, did we not doubt much of its tendency to edification, and still more of its consistency with the spirit of our common faith. Among other flowers of rhetorick, we are charged with "unitarianism," "misrepresentation," "dishonesty," resemblance "to

* See Panop. August. 127.

† For the religious sentiments of Newton see H. Haynes on the attributes of God, and Watson Tract. vi. Catalogue.

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the hypocritical Scribes and Pharisees," enmity "to every thing which constitutes the peculiar glory of our forefathers;" and because we have the misfortune to disagree with them in some of our notions, we are coolly told that "the prevalence of truth and the prosperity of the kingdom of grace is a disheartening affliction to us;" and a pretty broad hint is given that our unhappy society bears no very distant resemblance to the scoffing philosophers of Athens, in the time of Paul. After this specimen of the temper in which these gentlemen write, and the illustrations of their mode of reasoning, which we have exhibited from the review of Dr. Porter, we are sure we shall be pardoned for not departing from our general habit of forbearing to reply to the attacks which our reviews may call forth. After a few remarks on the general style of their attack on Dr. Porter, we shall have done.

The first *six* pages are occupied with a display of the horrours of unitarianism, as a sort of philosophical introduction to the consideration of the discourse; *one* page is then devoted to quotations and references to those passages in the sermon which they think may be attacked with advantage; THREE* pages are given to the great fundamental point of the discourse; about *one* to the meaning of the word "simplicity,"† and the remaining *eleven and a half* are occupied in petty cavils on detached passages of the discourse, mostly verbal, and scarcely one affecting in the slightest degree the grand position of the discourse—the whole garnished with abundance of those rhetorical flowers, which, as we have just shewn, the Panoplist knows so well how to display.

* Of these one is occupied in a learned exposure of Dr. P's. inconsistency in using "Jesus of Nazareth" instead of "Jesus" alone; part of another in arguing against a meaning of the word faith, which Dr. P. not only does not advance, but expressly rejects; rather more than another with the curious paragraph which we examine in note 1. p. 270 of our review, together with the attempt to prove that the proposition contains all the prominent features of the gospel, (which is noticed p. 272) and the remainder in asserting that the implication of the proposition which Dr. P. admits, instead of being simple as he supposes, is in truth full of mystery.

† We ought in fairness to admit, that on this point the criticism of these gentlemen on the word απλοτης is, in our opinion, just. It does not affect, however, any position of the least importance in Dr. Porter's discourse.

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Now let it be recollected that there is nothing in the great principle for which the preacher contends, which *has the slightest reference to unitarianism*—nothing which even a Calvinist might not admit with perfect consistency—that it is exclusively a scripture question, and argued on scripture grounds alone—and then let a judgment be formed on the conduct of men, who can begin such an inquiry by attempting to inflame the passions of the multitude by a long declamation against unitarians. On what authority they imply that Dr. P. is a Socinian in any sense we know not. But the insinuation that he is of the class of the German latitudinarians (of whose names we dare say he never heard, and of whose writings, though he may know as much as these reviewers, we are quite sure he knows nothing,) they must have known to be unfounded. But these gentlemen have their reasons for the course they have pursued. They see that the principle which Dr. Porter has advanced must destroy to the foundation their whole system of creed-making. They see too that it rests on too firm a basis of scripture and reason to be directly attacked. The argumentum ad invidiam, to which in this emergency they have resorted, they are aware will have its influence; though when examined, to what does it amount, but this—Messrs. Steinbart, Eichorn, Damm, Bahrdt, and several other gentlemen with equally hard names, have advanced opinions, which the learned Hoornbekius and the Panoplist reviewers esteem very dangerous—therefore it cannot be true, that the belief that "Jesus is the Messiah" is the only authorized term of Christian communion, and Dr. Porter is a most notorious heretick for asserting it. It is almost ludicrous to find these very reviewers, at the close of their review, gravely deprecating "the artfulness of general accusations," and informing us with great solemnity that "general affirmations cost nothing."

It is part of the attempt to elude the force of the great doctrine of the simplicity of evangelical faith, by rendering its advocates odious, to represent them as enemies to the inspiration of scripture. It requires some powers of forehead to make this assertion, in men, who have so notoriously abandoned the ground of the scriptures in this whole inquiry. It comes with a peculiarly ill grace from men, who have so little respect for scripture, as to discard its language in the construction of their creeds—who have never discovered the

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slightest interest in the inquiry, whether our present text is uncorrupt, all the books of canonical authority, and our versions a faithful representation of the original—who, when they condescend to argue at all from scripture, habitually reason from the mere sound of detached passages, without regarding how much the sense may be modified by the connexion in which they stand—and who, because the men who are called "liberal" have in all these respects pursued an opposite course to theirs, are now seeking to bear them down by inflammatory appeals to the passions of the vulgar. It is quite unnecessary for us to reply to a charge from such persons, of want of reverence for the scriptures. When these gentlemen's opinion of the sacred writings is enough raised to take their decision on a subject without resorting to any other authority, we shall be willing to inquire which of us has the most veneration for them. Till then, we shall content ourselves with endeavouring, on no worse authority than the apostle James, to show our faith on this subject by our works; and leave it to them to succeed as they can, in showing theirs without them.

We have neither time nor inclination to follow these gentlemen in their minor cavils at particular passages of Dr. Porter's sermon. On men, who can make such use as they have done, of the phrase "enough and more than enough," which Dr. P. so clearly used to express merely the great abundance of the means of grace, independent of the disputes of jarring sectarians, all reasoning would be lost.

With regard to the numerous charges of "latitudinarianism," "unitarianism," &c. Dr. Porter may reply in the eloquent language of Bp. Watson, with which we close our remarks.

"What! shall the church of Christ never be freed from the narrow minded contentions of bigots; from the insults of men who know not of what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven against every sect but their own? Shall we never learn to think more humbly of ourselves, and less despicably of others? to believe that the Father of the universe accommodates not his judgments to the wretched wranglings of pedantick theologues, but that every one, who with an honest intention and to the best of his ability seeketh the truth, whether he findeth it or not, and worketh righteousness, will be accepted of Him? I have no regard for latitudinarian principles, or any principles, but the principles of truth."

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# INTELLIGENCE.

From the Enquirer.

## HISTORICAL SKETCHES.

We have been favoured by William Waller Hening, Esq. the editor of that excellent work "Statutes at Large," with the following very curious historical document. The Queries, herein detailed, were propounded in the year 1670, and the answers were given in 1671, while *Sir William Berkeley* was governour of Virginia.—Perhaps, there is no where to be found a more correct Statistical account of Virginia, during that period. The answers, bear the stamp of great candour, and are clearly from the pen of a man, who was well versed in the concerns of this country; having been for many years a governour of the colony. It is, therefore, an interesting *morceau* for the antiquarian, who delights to delve amidst the mosses of antiquity, as well as the historian, whose business it is to trace the rise, circumstances, and growth of states.

It seems to have been a feature in the policy of the mother country, as Mr. H. truly remarks, "to keep the colonists as ignorant as possible." We have seen, that in the year 1682, during the rule of Lord Culpepper, the first rays of the *Press* were suddenly extinguished by an order of council, and a printer was commanded "not to print *any thing* hereafter, until his majesty's pleasure shall be known." And we see, in the following document, Sir W. Berkeley *thanking God*, that there were no "*free schools*" or "*printing*;" and "hopes that we shall have none these hundred years."—The press has been, in all ages, since its institution, the terrour of tyrants—and Sir W. Berkeley seems to have been of the same opinion with the shrewd ecclesiastick; "if we do not destroy the press, the press will destroy us."

* .....

"Enquiries to the Governour of Virginia,"* submitted by the Lords Commissioners of foreign plantations, with the Governour's answers to each distinct head.

1. What Councils, Assemblies, and Courts of judicature are within your government, and of what nature and kind?

* The "Enquiries" being prefixed to the answers, it has been deemed



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*Answer.* There is a governour and sixteen counsellors, who have from his sacred majestie, a Commission of *Oyer and Terminer*, who judge and determine all causes that are above 15*l.* sterling; for what is under, there are particular Courts in every county, which are twenty in number. Every year, at least, the Assembly is called, before whom lie appeals; and this assembly is composed of two burgesses, out of every county. These lay the necessary taxes, as the necessity of the war with the Indians, or their exigencies require.

2. What courts of judicature are within your government relating to the admiralty?

*Answer.* In twenty-eight years, there has never been one prize brought into the country; so that there is no need for a particular court for that concern.

3. Where the legislative and executive powers of your government are seated?

*Answer.* In the Governour, Council, and Assembly, and officers substituted by them.

4. What statute laws and ordinances are now made, and in force?

*Answer.* The Secretary of this country every year sends to the Lord Chancellor,* or one of the principal Secretaries, what laws are yearly made; which for the most part concern only our own private exigencies; for, contrary to the laws of England, we never did, nor dare, make any, only this, that no sale of land is good and legal, unless within three months after the conveyance, it be recorded in the general court, or county courts.

5. What number of horse and foot are within your government; and whether they be trained bands, or standing forces?

unnecessary to repeat them here. They commence on page 234 of the book above referred to, and are thus subscribed, on page 236.

| | |
|---|---|
| *Arlington,* | *Sandwich Prat,* |
| *Ashcley,* | *Thomas Grey,* |
| *Ricd George W. Allington,* | ——*Titus,* |
| *T. Clifford,* | *A. Broucher,* |
| *S. Trevor,* | *H. Slingesby, Secr.* |
| *Orl. Bridgman, C. S.* | *Hum. Winche,* |
| | *Edm. Waller.* |

* By an order of the Lords Commissioners for foreign plantations, made in 1679, it is made the duty of the Clerk of the Assembly, to send to them a copy of the journal and laws of each Assembly. See post.

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*Answer.* All our freemen are bound to be trained every month, in their particular counties: which we suppose, and do not much mistake in the calculation, are near eight thousand horse:—there are more, but it is too chargeable for poor people, as we are, to exercise them.

6. What castles and fforts are within your government, and how situated; as also what stores and provisions they are furnished withall?

*Answer.* There are five forts in the country; two in James River, and one in the three other rivers, of York, Rappahannock, and Potomeck; but God knows we have neither skill or ability to make or maintain them; for there is not, nor, as far as my inquiry can reach, ever was one engineer in the country; so that we are at continual charge to repair unskilful and inartificial buildings of that nature. There is not above thirty great and serviceable guns: this we yearly supply with powder and shot as far as our utmost abilities will permit us.

7. What number of privateers do frequent your coasts and neighbouring seas; what their burthen are, the numbers of their men and guns, and the names of their commanders?

*Answer.* None to our knowledge, since the late Dutch war.

8. What is the strength of your bordering neighbours, be they Indians or others, by sea and land; what correpondence do you keep with your neighbours?

*Answer.* We have no Europeans seated nearer to us than St. Christophers or Mexico, that we know of, except some few ffrench that are beyond New England. The Indians, our neighbours, are absolutely subjected, so that there is no fear of them. As for correspondence, we have none with any European strangers; nor is there a possibility to have it with our own nation further than our traffick concerns.

9. What arms, ammunition and stores did you find upon the place, or have been sent you since, upon his majesty's account—when received—how employed—what quantity of them is there remaining, and where?

*Answer.* When I came into the country, I found one only ruinated fort, with eight great guns, most unserviceable, and all dismounted but four, situated in a most unhealthy place, and where, if an enemy knew the soundings, he could keep out of the danger of the best guns in Europe. His majesty, in the time of the Dutch war, sent us thirty great guns, most

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of which were lost in the ship that brought them. Before or since this, we never had one great or small gun sent us, since my coming hither; nor, I believe, in twenty years before. All that have been sent by his sacred majesty, are still in the country, with a few more we lately bought.

10. What monies have been paid or appointed to be paid by his majesty, or levied within your government, for and towards the buying of arms, or making or maintaining of any ffortifications or castles, and how have the said monies been expended?

*Answer.* Besides those guns I mentioned, we never had any monies of his majesty towards the buying of ammunition or building of fforts. What monies can be spared out of the publick revenue, we yearly lay out in ammunition.

11. What are the boundaries and contents of the land, within your government?

*Answer.* As for the boundaries of our land, it was once great; ten degrees in latitude; but now it has pleased his majesty to confine us to half a degree.* Knowingly, I speak this. Pray God it may be for his majesty's service; but I much fear the contrary.

12. What commodities are there of the production, growth and manufacture of your plantation; and particularly, what materials are there already growing, or may be produced for shipping, in the same?

*Answer.* Commodities, of the growth of our country, we never had any, but tobacco, which in this yet is considerable, that it yields his majesty a great revenue; but of late, we have begun to make silk, and so many mulberry trees are planted, and planting, that if we had skilfull men, from Naples or Sicilly, to teach us the art of making it perfectly, in less than half an age we should make as much silk in an year, as England did yearly expend three score years since; but now we hear it is grown to a greater excess, and more common and vulgar usage. Now, for shipping, we have admirable masts, and very good oaks; but for iron ore, I dare not say there is sufficient to keep one iron mill going for seven years.

13. Whether salt petre is or may be produced, within your plantation; and if so, at what rate may it be delivered in England?

*Answer.* Salt petre, we know of none in the country.

* This must allude to the eastern boundary, on the sea shore.

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14. What rivers, harbours or roads are there in or about your plantation and government, and of what depth and soundings are they ?

*Answer.* Rivers, we have four, as I named before, all able, safely and severally, to bear and harbour a thousand ships of the greatest burthen.

15. What number of planters, servants and slaves; and how many parishes are there in your plantation ?

*Answer.* We suppose, and I am very sure we do not much miscount, that there is in Virginia, about forty thousand persons, men, women and children; and of which, there are two thousand *black slaves*, six thousand CHRISTIAN SERVANTS, for a short time, the rest are born in the country, or have come in; to settle and seat, in bettering their condition in a growing country.

16. What number of English, Scots or Irish have, for these seven years last past, come yearly to plant and inhabite within your government; as also, what *blacks* or *slaves* have been brought in, within the said time ?

*Answer.* Yearly, we suppose, there comes in, of servants, about fifteen hundred, of which, most are English, few Scotch and fewer Irish; and not above two or three ships of negroes in seven years.

17. What number of people have yearly died, within your plantation and government, for these seven years last past, both whites and blacks ?

*Answer.* All new plantations are, for an age or two, unhealthy, 'till they are thoroughly cleared of wood; but unless we had a particular register office, for the denoting of all that died, I cannot give a particular answer to this query; only this I can say, that there is not often unseasoned hands (as we term them,) that die now; whereas, heretofore, not one in five escaped the first year.

18. What number of ships do trade yearly, to and from your plantation, and of what burthen are they ?

*Answer.* English ships, near eighty come out of England and Ireland every year for tobacco; few N. England ketches; but of our own, we never yet had more than two at one time, and those not more than twenty tons burthen.

19. What obstructions do you find to the improvement of the trade and navigation of the plantations within your government ?

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*Answer.* Mighty and destructive, by that severe act of Parliament, which excludes us the having any commerce with any nation in Europe, but our own; so that we cannot add to our plantation any commodity that grows out of it, as olive trees, cotton or vines. Besides this, we cannot procure any skilful men for one now hopeful commodity, silk—for it is not lawful for us to carry a pipe stave, or a barrel of corn to any place in Europe, out of the King's dominions. If this were for his majesty's service, or the good of his subjects, we should not repine, whatever our sufferings are, for it; but, on my soul, it is the contrary, for both. And this is the cause why no small or great vessels are built here; for we are most obedient to all laws, whilst the New-England men break through, and men trade to any place that their interest lead them.

20. What advantages or improvements do you observe, that may be gained to your trade and navigation?

*Answer.* None, unless we had liberty to transport our pipe staves, timber and corn to other places besides the king's dominions.

21. What rates and duties are charged and payable upon any goods exported out of your plantation, whether of your own growth or manufacture, or otherwise; as also upon goods imported?

*Answer.* No goods, either exported or imported, pay any the least duties here; only 2 shillings the hogshead, on tobacco exported, which is to defray all publick charges; and this year we could not get an account of more than 15,000 hogsheads; out of which, the King allows me a thousand* yearly, with which I must maintain the port of my place, and one hundred intervening charges, that cannot be put to publick account. And I can knowingly affirm, that there is no government, of 10 years settlement, but has thrice as much allowed him. But I am supported by my hopes, that his gracious majesty will one day consider me.

22. What revenues do, or may, arise to his majesty within your government, and of what nature is it; by whom is the same collected, and how answered and accounted to his majesty?

* He means £1000 sterling money; which was the stated salary of the Governour; besides which the Assembly allowed Sir Wm. Berkeley, who is here speaking, an additional salary of ——. *See ante pa.*

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*Answer.* There is no revenue arising to his majesty, but out of the quit rents; and this he hath given away to a deserving servant, Colonel Henry Norwood.

23. What course is taken about the instructing the people, within your government, in the Christian religion; and what provision is there made for the paying of your ministry?

*Answer.* The same course that is taken in England, out of towns; every man, according to his ability, instructing his children. We have 48 parishes; and our ministers are well paid, and by my consent should be better, *if they would pray oftener and preach less.* But, of all other commodities, so of this, *the worst are sent us;* and we had few that we could boast of, since the persecution in *Cromwell's* tiranny drove divers worthy men hither. But, I thank God, *there are no free schools*, nor *printing*, and I hope we shall not have, these hundred years; for *learning* has brought disobedience and heresy, and sects into the world, and *printing* has divulged them and libels, against the best government. God keep us from both!

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# CATALOGUE,

## OF NEW PUBLICATIONS IN THE UNITED STATES.

### FOR OCTOBER, 1810.

Sunt bona; sunt quaedam mediocria, sunt mala plura. *Mart.*

### NEW WORKS.

* Le Nouveau Testament de Notre Seigneur Jésus Christ, en Français, Sur la Vulgate. Traduction de L. M. De Sacy. Revuë sur les Meilleurs Editions. Vol. 1. Boston; D. Mallory & Co. Thomas & Andrews.

* L'Art de parler et d'écrire correctement la Langue Française, exposé par principes, en vingt-quarte leçons; ou Grammaire Française, A l'aide de laquelle on peut apprendre à parler et à écrire correctement cette langue. Par. N. Faucon, professeur de langue Française. Première édition. Boston; D. Mallory & Co. Thomas and Andrews.

Part 2d, vol. 2d. A Compendium and Digest of the Laws of Massachusetts. By William Charles White, Counsellor at Law. Price 1 doll. 50 cents. Boston; T. B. Wait & Co.

A new Anthem for Thanksgiving, by William Cooper, author of the much admired Thanksgiving Anthem, "The Lord hath done great things for us." Boston; Buckingham.

An Inaugural Dissertation on the Disease, termed Pitechial or Spotted Fever; submitted to the Examining Committee of the Medical So-

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

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ciety of Connecticut, for the county of Hartford, by Nathaniel Strong, jr. of Hartford. Price 37 1-2 cents. Boston; Wm. Wells.

* *On the Love of Praise.* A Sermon, delivered Sept. 23, 1810, being the Sunday preceding Commencement. By Samuel Stanhope Smith, D. D. President of the College of New-Jersey. New-Brunswick; L. Deare, printer.

* An Oration, pronounced in the Chapel of William's College, July 11, 1810, in commemoration of the death of William D. Horner, a member of the Sophomore Class, who was drowned in Deerfield river. By John Nelson, A. M. tutor. Published at the request of the class. Northampton; Wm. Butler.

* Rev. Mr. Mitchell's Sermon, at his installation as Colleague with Rev. John Murray; together with the Charge, by Rev. Thomas Jones; and the Fellowship of the Churches, by the Rev. Mr. Murray. Boston; Monroe and Francis.

Dr. Milledoler's Sermon, preached at the Ordination and Installation of the Rev. Gardiner Spring, August 8, 1810. To which are added, Dr. Millar's Charge to the ministers, and Dr. Romeyne's Exhortation to the people. New-York; Williams and Whiting.

The Rules and Regulations for the Pilots of the port of New-York lately adopted by the Master and Wardens of the port, and approved by the Mayor. To which is annexed an Act, entitled "An act relative to the Master and Wardens and Pilots of the port of New-York," passed 4th April, 1805, together with "an Act to explain the Act aforesaid." New-York; Williams and Whiting.

## NEW EDITIONS.

* Epistles on Women, exemplifying their character and condition in various ages and nations. By Lucy Aikin. Boston; T. B. Wait and Co.

Henry's Chemistry. 2d American edition, improved. Price 3 dolls. and 50 cents. Boston; Wm. Andrews.

The Lady of the Lake. A Poem. By Walter Scott, Esq. With a likeness of the Author. Price 1 dollar. Philadelphia; E. Earle

The Poetical Works of Thomas Campbell, including several poems from the original manuscript, never before published in this country. To which is prefixed, a Biographical Sketch of the Author. By a gentleman of New-York. In two volumes. Boston; D. Mallory, &c

The Refusal. A Novel. By Mrs. West Philadelphia; Bradford and Inskeep.

"De Viris illustribus Urbis Romæ. A Romulo ad Augustum, ad usum Sextæ Scholæ; Auctore, C. F. L'Homond, in Universitate Parisiensi, Professore Emerito." Philadelphia.

2d volume Smollet's Continuation History of England. Boston; Wm. Mc.Ilhenney.

Tales of Real Life. Forming a Sequel to Miss Edgworth's Tales of Fashionable Life. In two vols. Price 1 dollar and 50 cents. Philadelphia; J. and A. Y. Humphreys.

## WORKS PROPOSED AND IN PRESS.

James W. Burditt and Co. of Boston, have in press, which will be published shortly, a Practical Treatise on Pleading in Assumpsit. By Edward Lawes, Esq. of the Inner Temple, Barrister at Law. With the addition of the decisions of the American courts—By Joseph Story.

W. Wells and T. B. Wait and Co. of Boston, have issued proposals for republishing The Christian Observer, a periodical work, published monthly in London. Those gentlemen who wish to patronise the above work are requested to send their names and place of residence to the publishers within three or four weeks.

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THE

# MONTHLY ANTHOLOGY,

FOR

## NOVEMBER, 1810.

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### BIOGRAPHICAL NOTICE OF ANDRE MICHAUX.

(Concluded from page 225)

On his return to Charleston, the 11th of April, 1796, he found his garden in the most flourishing condition ; his nurseries were uncommonly fine, and were composed not only of the trees of the country, but of many from Europe and Asia, which he had undertaken to naturalize in America, some of which have already succeeded ; such as the tallow-tree *(croton sebiferum. L )* the fragrant olive *(olea fragrans, L.)* the silk tree *(mimosa julibrizin)* (the *sterculia platanifolia, L.)* a Persian pomegranate, &c. His abode grew dearer to him every day : but he had exhausted all his resources, and the only means of subsistence left were, either to enter into the service of a foreign government, or to sell the trees that he had raised for his country. Being unable to determine to do either, he resolved to return to France. He sailed from Charleston on the 13th of August, 1796. Their voyage was prosperous till the 4th of September, when they were within sight of the coast of Holland ; a violent tempest arose, the sails were torn, the masts broken, and the vessel struck and split upon the rocks. The sailors and passengers, exhausted by the tempest, would all have perished, if the inhabitants of Egmond, a small village in the vicinity, had not afforded them assistance. Michaux was lashed to one of the yards, and was insensible when they carried him to the village. After some hours he recovered his senses, and found himself near a fire,



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with dry clothes on, and surrounded by about fifty persons. His first thought on coming to himself was to inquire after his collection. He learned that the trunks containing his effects being on deck were swept away by the waves, but heard that the boxes in the hold were saved, and he was consoled. Notwithstanding the bad state of his health, he was obliged to remain six weeks at Egmond, and work night and day; his plants were all wet with sea water, and it was necessary to dip them in fresh water, and dry them separately in fresh papers.

He arrived at Amsterdam Nov. 25, where he was expected, and obtained permission to send on his boxes without their being examined at the custom houses He sat off on the 30th, arrived at Paris on the 23d of December, and on the 24th went to see the professors of the museum.

He met with the most flattering reception from men of learning, from the members of the government, and from the national institute, of which he was a member; and he had the happiness of meeting his family and friends after a separation of ten years, but a severe disappointment embittered his pleasures. Only a few trees remained out of more than sixty thousand that he had sent to France, the fine plantations of Rambouillet having been destroyed by the storms of the revolution. However, seeing calm restored, and feeling sufficient strength to renew his labours, he consoled himself with the hope of repairing his losses. He first employed himself in arranging the seeds he had brought home in his last expeditions, and divided them between the Museum, M. Cels, and M. Le Monnier. He requested the institute to make a report of his collections, and M. M. de Lacepede, Dolumieu, Jussieu and Cels, were appointed for the purpose; the two first respecting zoology and mineralogy, and the two last respecting botany and agriculture. He presented the minister with a memoir on the state in which he had left his nurseries in America, and solicited the means of rendering himself still more useful than he had hitherto been. It was not till after he had accomplished these objects, that he attended to his pecuniary affairs. His salary had not been paid for seven years, but the war at that time caused such great expenses, that only a slight indemnification was granted him, and the new government thought themselves released from fulfilling any engagements made by the ancient.

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For the first time Michaux was uneasy at his situation: he reproached himself with having expended his son's fortune; in serving his country he had not thought of enriching himself, but he had hoped to recover the patrimony he had renounced for his enterprizes. Disappointed in his hopes, having solicited in vain a commission to return to America, and considering it as a duty not to undertake any more expeditions, he became a prey to dejection; but his mind was too vigorous to give way to despair. He devoted himself to study, and employed himself in digesting the observations he had made, arranging his history of the oaks, and disposing the materials of a North American Flora, and lived at Paris with the same simplicity he had lived among the savages.

But when M. Le Monnier was attacked by the illness by which he was taken from science and his friends, Michaux quitted every thing to be near him at a moment when he thought he might be useful; and after the death of his respectable patron, he took up his abode in his house, in order to take care of his garden, and render his widow those services which were in his power; and forgot every thing for the sacred claims of gratitude and friendship.

The manuscript of his history of the oaks was printed, but the engravings were not completed, when it was proposed to Michaux to accompany Capt. Baudin in the expedition to New Holland. Michaux would have preferred returning to America; but as it was impossible to go there at his own expense, he consented to be of the expedition, on condition that if on his arrival at the Isle of France he should be able to employ his time more usefully there, he should go no farther. He sat sail Sept. 13, 1801, and arrived at the Isle of France March 16.

During the voyage he gained the affections of all his fellow passengers: his age and character gave him a remarkable ascendency over the other naturalists; he awakened their zeal, and every one wished to imitate him. The vessels touching at Teneriffe, he went to botanize on the mountains, never returned till almost night, and always brought home a collection of seeds and plants taken up by the roots. He was delighted with the luxuriant vegetation at the Isle of France; the plants appeared to him to have a more magnificent appearance than either those of Persia or North America. He often passed several days in the woods, accompanied by a ne-

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gro, having no other nourishment than a crust of bread, and sleeping under the trees; nor did he return till he had made an abundant collection. During these expeditions he always carried with him the seeds of such trees as he thought might be naturalized in the country; and M. Deschamps, who is just returned from the Isle of France, informs us that he found a number of oaks several inches in height, which had been sown by Michaux, and which flourished very well.

One day while he was absent, the door of his apartment was broken open, and a hundred piastres and a valuable ruby which he had brought from Persia stolen; but fearing to lose any time in fruitless search, he did nothing, nor even complain on the subject, and readily availed himself of the friendly offers of Dr. Stadman, a learned naturalist, and M. Martin de Montechamp, with whom he had travelled through the deserts of Arabia. The latter persuaded him to take up his abode in his house, and gave him a piece of ground and a negro to attend him; this piece of ground was soon planted with the most interesting productions of the island, it being requisite thus to collect and raise them in one place in order to send them to the museum.

It was now six months from the time of their landing, and Capt. Baudin prepared to sail for New Holland; but Michaux, who had obtained some information relative to the island of Madagascar, was eager to go there alone. He thought, as the number of botanists on board the vessels was sufficient, he should render himself more useful in exploring a country less distant from France, and whose productions were equally unknown. Fearing that, if he made his project known, some of the people on board the vessel would be desirous of accompanying him, he kept his intentions secret till the eve of their departure, though by giving such short notice he was in danger of losing some of his effects. He then left Capt. Baudin, promising on his return to send him a rich collection. He wrote to the minister of the interiour at Paris, to explain his motives, and sent a member of the institute very particular information on the agriculture of the colony, and the means of rendering it more flourishing. He wrote at the same time to his brother and his son to procure whatever was requisite for the execution of his project.

M. Bory St. Vincent, with whom he had formed a friendship on the passage, and who also remained in the Isle of

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France, was going to the Isle of Bourbon, the natural history of which he intended to study, and Michaux requested him to send all the seeds he could collect, and a number of plants taken up by the roots. M. Bory complied, and when he stopped there on his return to France, he found these plants in a very flourishing condition. Michaux was on the point of going to Madagascar, and explained his plans to M. Bory. He had been informed that the island was inhabited by three classes of people; those on the western coasts are negroes; on the northern and eastern, Arabs, who have been settled there about three hundred years; and those in the interiour, a civilized people, living under a regular government, acquainted with various arts, desirous of acquiring knowledge, and inclined to hospitality, though suspicious of strangers. It was among this people that he wished to establish himself. He hoped to be well received, to introduce among them the culture of European vegetables and fruits, and to raise young plants near his habitation to send to the Isle of France, where they would be taken care of till a favourable opportunity should offer of forwarding them to Paris. He then sat off for Madagascar about the 20th of April, after having secured means of correspondence. He landed on the eastern coast, and explored twenty leagues in extent. Before he went into the centre of the island, he wished to establish a garden on the coast, where an intelligent man could receive and cultivate the young plants he should send. Having found a piece of ground in the neighbourhood of Tamatade suited to his plan, he employed himself in preparing it. The Madagascans, whom he employed, working too slowly to please him, he undertook to assist them himself, beginning before day and not leaving off till sunset. The soil once prepared was planted with every thing he could collect in his excursions. His friends, knowing the dangers of the climate, wished to dissuade him from his project; they had particularly recommended him to avoid fatigue, and not to remain in the plains near the sea shore; but he maintained that his constitution was equal to every thing, and would not submit to any precaution. His health was unimpaired during four months, but towards the end of November, 1802, when he was preparing to go to the centre of the island, he was seized with the fever of the country, which carried him off on the second attack. In the course of a few days he would have

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been on the mountains, where the air is more salubrious. He was still in the vigour of life, and might for ten years longer have been the benefactor of the nations he visited in search of plants to enrich his own country. He left friends in every country where he had resided, and his loss will be lamented and his name remembered the longer for being every where connected with the services he had rendered, the proofs of which exist, and will be continually renewed. From Florida to Canada he has introduced new plants; and you cannot travel through Persia, Africa, or the vast continent of North America, without finding some family who will say: "These are the trees we owe to André Michaux."

In France, the gardens of the museum, those of M. Cels and M. Le Monnier, and many of the curious, contain a variety of plants which are the fruits of his researches; but what is far more important, he has distributed among our farmers a number of trees, of which he sent a plentiful supply of seeds. These trees were known, but only a few young plants were to be found, and those in the gardens of *amateurs*: at present they are multiplied to a great extent, and will soon become a source of great wealth to France, where they succeed in the open ground. Of this number are the Illinois hickory (*juglans pacan*. Ayt.) the wood of which makes very handsome furniture, and the nut yields excellent oil; the deciduous cypress (*cupressus disticha*. L.) which succeeds in marshy places, where no other trees can grow, and which can be applied to so many uses; a new species of the tupelo (*nyssa caroliniana*. Lamarck) well adapted for the nave of wheels; the quercitron (*quercus tinctoria*. Bart.) so useful in tanning and dying: the live-oak of Carolina (*quercus virens*. Ayt.) which grows so rapidly on sandy shores, exposed to sea winds, where scarcely any other tree can live, and whose wood is so useful in ship building; the candleberry of Pennsylvania, which might clothe the marshes in the environs of Bourdeaux with verdure; the ash, the maple, the tulip tree, &c. which in many soils are preferable to the native growth, both for their beauty and the various uses to which they may be applied. In short, many plants which are articles of commerce, such as the anis and the jalap; he found the latter in Carolina, and raised it in his garden; and his son having brought a specimen to the museum, it has been ascertained to be the same

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as that of Vera Cruz, and capable of bearing the winter of our southern departments.

A robust constitution, health which had never been interrupted, and the habit of doing every thing for himself, gave Michaux the utmost confidence in his own powers; at fifty-two years of age, he did not even foresee that his strength might be expected to fail. Always occupied with the idea of his voyage to America, he had laid out the plan in detail, and the execution of this plan required ten years of fatigue. It was not till after he had explored all the countries situated on the west of the Alleghany mountains from Mexico to the country of the Esquimaux, and established correspondences between the United States and the nations dispersed in these vast regions, and between America and Europe, that he proposed returning to France. It appeared difficult to find any other traveller who would not be terrified at such an enterprize. Michaux was accustomed to live among the savages; he was acquainted with several of their languages, and well known in the back parts of North America. His son having been sent by government to bring from Charleston the trees which remained in his nurseries, and then to dispose of the land, he employed some months which were left in visiting Kentucky and Tennessee, of which his father had often spoken to him with enthusiasm. He penetrated three hundred leagues into the countries beyond the Alleghany mountains, and descended the Ohio. The habitations here are scattered at a great distance from each other. The moment he announced his name, the inhabitants welcomed him in a friendly manner, and sent for those who had known his father, and who, having received from him either seeds or instructions in agriculture, cherished his memory and wished for his return.

Michaux was of a frank character, though of silent habits; he made few professions of friendship, but when a friend asked a service of him, he thought nothing impossible. Meeting with some unfortunate Frenchmen, he opened his purse to them, and furnished them with resources; and there is a proof of this trait in the memorandum of his expenses, where the names of those he had obliged are left blank. His extreme simplicity, and the love of independence he had acquired in his wandering and solitary life, gave him an air of singularity; but this singularity did not arise from a desire of being remarked. His manners were not those of any country in

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particular, because they were suited alike to all. He was neither a Frenchman, nor an Englishman, nor a Canadian; but wherever he went his manners resembled those of the natives more than those of any other stranger. He took little part in conversation, and only spoke of or listened to what was useful. When he passed through any town, he visited the markets, and inquired from whence their various articles were brought; and in the country, he questioned the inhabitants on the most minute details relative to agriculture. To an activity which never permitted him to lose a single moment, he united the most unwearied perseverance.

His integrity was so well known, that when he was sent to America, after the terms were settled, he received a letter of unlimited credit, with which he could procure in any of the towns through which he passed the money requisite for his travelling expenses, and for the purchases he should think fit to make: his receipt was a bill of exchange which the government promised to pay. Michaux never made use of this letter except for the particular object for which it was destined, and never claimed his salary, and thus he left his son only a small part of the fortune to which he was born. But this young man inherits a respected name, the knowledge acquired by his own labours and travels with his father, and claims on the favour of government.

Michaux has not left many works, because continually employed in travelling, he had not time to digest his observations; and he deemed it more important to introduce new plants into Europe than to describe them. We however have from him,

1st. A history of the oaks of North America, written in French, with an introduction containing many curious remarks on oaks in general. It contains the description and form of twenty species of oaks, and of several varieties arranged methodically, according to the form of the leaves, and their annual or biennial fructification. Nothing which relates to their culture is forgotten, and the different soils in France are carefully pointed out, in which it would be advantageous to naturalize each kind.

2d. A memoir respecting the date, with observations upon the means of improving the agriculture of the western colonies, and of introducing among them some of the trees of the old continent. (See journ. de phys. Floreal, year 9).

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3d. A North American Flora, published since his death, from his notes and his herbals. This Flora, written in Latin and ornamented with fifty-two engravings, gives the character of more than seventeen hundred plants, among which are forty new species. What renders this work valuable is the exact indication of every local circumstance. In describing the latitude, elevation and soil in which the different plants are found, he not only tells where they are found, but in what climate they can be successfully cultivated.

The administration of the museum, feeling the value of the services André Michaux has rendered to the natural sciences, and to this establishment in particular, has decreed that his bust should be placed in front of the green house, with those of Commerson, of Dombey, and other travellers who have enriched its collections.

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CLASSICAL EDUCATION—*Remarks on an article in the Edinburgh Review, upon Edgeworth's Professional Education.*

Extracted from the "Reply to the calumnies of the Edinburgh Review against Oxford."

MUCH has been said, and well said, on this subject: but I have not yet seen the question argued exactly on its right grounds. Neither do I propose in the present treatise to supply all the deficiencies which I speak of in its advocates, but rather to point out two or three leading principles, which have not been made sufficiently prominent in these discussions, if they have been noticed at all.

Some, who dispute the utility of classical learning, have placed the question on this ground: What remuneration does a boy receive for the time and money expended in this pursuit? For what employment does it fit him? or how does it enable him to improve his fortunes?

To this I answer, that the object of classical education is not to fit him for any *specific* employment, or to increase his fortune. Such, I admit, is the object of most parents when educating their children; but it is an object not only different from that of true philosophy or enlightened policy, but even frequently at variance with it. The peculiar interest of the individual is not always the same, is seldom precisely the same, with the interest of the publick. And he who serves the one most faithfully, always forgets, and often injures, the



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other. The true principles of educating a gentleman cannot be better sketched than they are by Locke, although his language already sounds rather quaintly.

"The great work of a governour is to fashion the carriage and form the mind; to settle in his pupil good habits, and the principles of virtue and wisdom; to give him, by little and little, a view of mankind; and work him into a love and imitation of what is excellent and praise-worthy; and, in the prosecution of it, to give him vigour, activity, and industry. The studies which he sets him upon are but, as it were, the exercise of his faculties, and employment of his time, to keep him from sauntering and idleness, to teach him application, and accustom him to take pains, and to give him some little taste of what his own industry must perfect. For who expects that, under a tutor, a young gentleman should be an accomplished critick, orator, or logician; go to the bottom of metaphysicks, natural philosophy, or mathematicks; or be a master in history or chronology? Though something of each of these is to be taught him: but it is only to open the door, that he may look in, and, as it were, begin an acquaintance, but not to dwell there." Vol. iii. p. 39.

It is remarkable, however, that Locke, like most other writers on education, occasionally confounds two things which ought to be kept perfectly distinct, viz. that mode of education which would be most beneficial, as a system, to society at large, with that which would contribute most to the advantage and prosperity of an individual. These things are often at variance with each other. The former is that alone which deserves the attention of a philosopher; the latter is narrow, selfish, and mercenary. It is this last indeed, on which the world are most eager to inform themselves: but the persons who instruct them, however they may deserve the thanks and esteem of those whom they benefit, do no service to mankind. There are but so many good places in the theatre of life; and he who puts us in the way of procuring one of them, does to *us* indeed a great favour, but none to the whole assembly.

It is again sometimes asked, with an air of triumph, what is the *utility* of these studies? and *utility* is vauntingly pronounced to be the sole standard, by which all systems of education must be tried.

If in our turn we were to ask what *utility* is, we should, I believe, have many answers not quite consistent with each

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other. And the best of them perhaps would only give us other words equally loose and indefinite; such as *wiser*, *better*, *happier*; none of which can serve to untie a knotty question, and all of which lead us into a wider field of doubt and inquiry, than the subject which originally produced them. Before I attempt to shew what the utility of classical learning is, in my own sense of the word, let it be permitted me to explain what it is not; and to take up the inquiry a little farther back than writers on this subject commonly go.

It is an undisputed maxim in political economy, that the separation of professions, and the division of labour, tend to the perfection of every art—to the wealth of nations—to the general comfort and well-being of the community. This principle of division is in some instances pursued so far, as to excite the wonder of people, to whose notice it is for the first time pointed out. There is no saying to what extent it may not be carried; and the more the powers of each individual are concentrated in one employment, the greater skill and quickness will he naturally display in performing it. But while he thus contributes more effectually to the accumulation of national wealth, he becomes himself more and more degraded as a rational being. In proportion as his sphere of action is narrowed, his mental powers and habits become contracted; and he resembles a subordinate part of some powerful machinery, useful in its place, but insignificant and worthless out of it.

So sensible is the great and enlightened Adam Smith of the force of this objection, that he endeavours to meet it by suggesting, that the means of intellectual improvement multiply rapidly with the increasing wealth of society; that the facility therefore of acquiring these means may increase in the same ratio with the injurious tendency of that system we have been just considering; and thus counteract or compensate all its evil. An answer, which affords a much stronger proof of the candour of the philosopher, than it is a satisfactory defence of his system against the supposed objection. The evil of that system is certain, and almost demonstrable; the remedy suggested is doubtful, and even conjectural. It would have been better to alter the shape of the whole question, and to remove at once the ground-work of the objection, by guarding his theory against that extreme in which it takes its rise.

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If indeed national wealth were the sole object of national institutions, there can be no doubt but that the method demonstrated by Dr. Smith, being the surest means of attaining that end, would be the great leading principle of political philosophy. In his own work *it is* the great and sole end of his inquiry: and no one can blame him for confining himself to that single consideration. His undertaking required no more, and he has performed his part well. But, in truth, national wealth is not the ultimate scope of human society; and although we must forbear entering on the boundless inquiry, *what is the chief good*, yet all reflecting minds will admit that it is not wealth. If it be necessary, as it is beyond all question necessary, that society should be split into divisions and subdivisions, in order that its several duties may be well performed, yet we must be careful not to yield up ourselves wholly and exclusively to the guidance of this system: we must observe what its evils are, and we should modify and restrain it, by bringing into action other principles, which may serve as a check and counterpoise to the main force.

One of the greatest faults in all moral and political reasoning is an excessive and immoderate application of one principle, to the exclusion of others, with which it ought in reason to be combined; and whose relative force should always vary with the circumstances of the case.

There can be no doubt that every art is improved by confining the professor of it to that single study. There are emergencies, which call for his *whole mind and faculties* to be absorbed in it, which require him to forget every other relation of life, however sacred or natural, except that artificial one in which he is then placed. Times will occur when a surgeon or a general must dismiss the common feelings of human nature, and, in order to do his task well, must look upon himself as engaged in working out one problem, and upon all around him as instruments subservient merely to the acquisition of some one distinct purpose, without regard to their bearings on any thing besides.

But although the art itself is advanced, by this concentration of mind in its service, the individual who is confined to it goes back. The advantage of the community is nearly in an inverse ratio with his own. Reason and common sense require that neither object should be exclusively regarded. And if in some cases, as in those above mentioned, an *entire* sacri-

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fice of the individual is demanded, in all other cases that sacrifice can be required only in proportion as they approximate to this extreme. And thus a wide space is left to the discretion of the individual, where the claims of the community are either not pressing, or are wholly silent.

Of course it will be understood, that in this statement I consider the intellectual enjoyment of the individual merely, when speaking of his *advantage*, and that I do not lose sight of that enjoyment, which even the most confined exercise of the intellect imparts: I consider it as abridged only in proportion to the contracted sphere of action in which he is doomed to move.

Indeed, when the emergency is past, society itself requires some other contribution from each individual, besides the particular duties of his profession. And if no such liberal intercourse be established, it is the common failing of human nature, to be engrossed with petty views and interests, to under-rate the importance of all in which we are not concerned, to carry our partial notions into cases where they are inapplicable, to act, in short, as so many unconnected units, displacing and repelling one another.

In the cultivation of literature is found that common link, which, among the higher and middle departments of life, unites the jarring sects and subdivisions in one interest, which supplies common topicks, and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected. The knowledge too, which is thus acquired, expands and enlarges the mind, excites its faculties, and calls those limbs and muscles into freer exercise, which, by too constant use in one direction, not only acquire an illiberal air, but are apt also to lose somewhat of their native play and energy. And thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all. Without teaching him the peculiar business of any one office or calling, it enables him to act his part in each of them with better grace and more elevated carriage; and, if happily planned and conducted, is a main ingredient in that complete and generous education, which fits a man "to perform justly, skilfully, and magnanimously, all the offices, both private and publick, of peace and war."

Thus far then we have considered the utility of those liberal pursuits, which in a refined state of society engage the at-

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tention of the higher orders, and which, by common consent, impart a dignity to the several professions of life, and to mercantile adventure.

It still remains to prove, that what is called *classical literature* answers this purpose most effectually.

And here, if the question is to be compendiously treated, it must be allowed me to take for granted many points, which a captious adversary might dispute, but which the authority of the greatest names, and the general experience of educated men concur in establishing. That the relicks of Grecian and Roman literature contain some of the choicest fruits of human genius; that the poets, the historians, the orators, and the philosophers, of Greece especially, have each in their several lines brought home, and laid at our feet, the richest treasures of invention; that the history of those early times presents us with a view of things "nobly done and worthily spoken;" that the mind and spirit which breathed then, lives still, and will forever live in the writings which remain to us; that, according as taste, and genius, and learning, have been valued among men, those precious remains have been held still dearer and more sacred; are all positions which it is better to assume as indisputable, than to embarrass the present argument with any new attempt to prove them.

Neither is it necessary to say much in order to silence the feeble and querulous cry, that all the good which those works contain may be had through the medium of *translation*. To demonstrate, indeed, how, from the very nature of language, translation cannot adequately perform this office, would require an extended argument. I would rather appeal to the reflection and experience of every man who is acquainted with more than one language, whether he has not often felt a translated thought, even when best executed, to be rather a cold inanimate bust, than a living counterpart of the original: whether he has not been affected by sentiments or descriptions in one language, in a degree which no power or skill can equal in another. Even the rudest languages have in some words and phrases, or in some peculiarity of construction, their characteristick advantage; and the more copious and perfect a language is, the more must these advantages be multiplied. A bare chronicle of facts indeed, or a rigid demonstration in science, may perhaps be transferred from one to the other without loss or injury. For where the ideas are

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few, simple, and determinate, they readily find in all languages an adequate expression. But how shall the inspirations of genius and fancy be packed up, lettered, and consigned over, from hand to hand, in this literary traffick? How shall even the ordinary phraseology of moral reasoning, of sentiment, of opinion, preserve its native colouring, and exact features? How shall the language of varied passion, of tender feeling, of glowing description, find, in the distant region to which it is transported, the precise measure of its value? How, after this change of place and manners, where all is so new and so different, how shall it suit itself with the commodities adapted to its former wants and habits? Mere subsistence, it is true, the bread of life may be obtained every where. The great truths of religion, the bare theorems of science, whatever is addressed to the understanding strictly, may perhaps pass unimpaired. But all that constitutes the grace, the beauty, the charm, the dignity of composition, all that tends to awaken the fancy, or to affect the heart, like the finer and more volatile parts of substances, is lost during the experiment; or if these qualities be partially retained, they are in a manner the invention of the translator; and serve rather to tell us, that the original was excellent, than to present us with a view of that excellence itself.

The writer of an article in the Edinburgh Review, on "Edgeworth's Professional Education," whose petulent sarcasms alternately provoke our spleen and our laughter, endeavours to convince the world, that, notwithstanding the advantage of classical learning, the ascendancy it has acquired in English education is preposterous, and the mode of teaching it in English schools and universities, utterly absurd. I confess it was the reading of that article, which drew forth the present remarks, and I had designed a formal discussion of the false opinions and accusations contained in it. The bulk of this work, however, swelling imperceptibly far beyond my first intention, induces me to contract the plan; and the truly meagre and flimsy texture of the article itself is hardly deserving of any solid criticism. There is a sprightliness, however, and vivacity, which takes with the world at first reading, and raises a transient admiration, which perhaps was the sole ambition of the writer: for, upon comparing one page with another, he seems wholly regardless of the dull virtue of consistency, and, like some popular divines, thinks only how he

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may keep up the requisite smartness for his fifteen minutes to amuse his audience.

He may think it injustice to compress his airy satire; but there is really not time for quoting him always in his own words. I could wish the reader of this chapter first to give an attentive perusal to the reviewer, while I endeavour to exhibit his impeachment in distinct charges.

1st. That classical learning forms the *sole* business of English education.

2dly. That hence the taste and imagination only of the student are cultivated.

3dly. That the instruction of publick schools and universities, even in classical literature, is of a limited and mistaken kind.

4thly. That in Oxford particularly, every manly exercise of the reasoning powers is discouraged.

The first charge, besides being spun and twisted into the materials of every page, is also distinctly laid before us in the following terms.

"A young Englishman goes to school at six or seven years old: and he remains in a course of education till twenty-three or twenty-four years of age. In all that time, his sole and exclusive occupation is learning Latin and Greek." No. 29. p. 45.

From the manner in which the phrase *learning Latin and Greek* is used, one might be led to suppose that the grammar and the lexicon were the sole companions of the student; that Latin and Greek were a sort of *black art*, something wholly unconnected with the system of nature and of human affairs; that the languages were learnt for the sake of the sound or form of the letters, not for the stores of taste and knowledge which they contain. What else is the reviewer's notion of learning Greek? Can we be said to learn Greek, without making ourselves acquainted with the authors who wrote in Greek? A modern language may perhaps be learned without much of its literature: but how is it possible to separate the study of an ancient language from the study of those works in which it has been preserved? Of all known languages, the Greek perhaps is the most copious and extensive; and no one can pretend to call himself a master of it, who has not studied the several classes of authors in which its compass and variety is displayed. The language of Aristotle

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is as different from that of Homer, Sophocles, or Pindar, as these again are from Thucydides, Xenophon, or Demosthenes. It would be useless to pursue the topick through all its branches. Those who are acquainted with the subject will admit the statement as soon as it is made: and those who are not, will hardly, I presume, apply to the Edinburgh Review for information about the classicks.

How idle then, how perfectly senseless, all this declamation about Latin and Greek! unless the study of Bacon, of Locke, of Milton, of Addison, and all our greatest moralists, historians, and poets, be rightly called *learning English*. What is to hinder the student from deriving all the benefit which the reading of valuable authors is supposed to impart? or rather, if these works are studied, how can he avoid deriving it?

Yet even Mr. Edgeworth, the author of the book which gives occasion to the review, (although a writer not of the same empty class with the reviewer, but one who to great ingenuity and vivacity adds much good sense, and gives many proofs of a good heart,) even he is weak enough to say, "that young men intended for clergymen should not go to any university, till they are *thoroughly masters of the learned languages, particularly of Greek.*" p. 95. I am at a loss to conceive what so intelligent a writer could mean by this passage. The absurdity of teaching Greek, without teaching the best authors who have written in that language, appears to me so striking, that no words can make it more evident; and to suppose that these authors can be *thoroughly studied* before a young man goes to the university, or even during the whole time he stays there, is equally against reason and common sense.

The first charge then of this reviewer, as far as it implies a study of language merely, is already answered. For a contradiction of the assertion itself, which I hope will be found satisfactory, the reader is referred to the chapter on The Course of Studies pursued at Oxford.

The second charge also requires no separate notice. If the poets alone were selected by us out of the great mass of ancient learning, some ground might appear to exist for this complaint. But the fact is far otherwise: and facts are stubborn things.



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The third charge is worked up with all the smirking pleasantry and pert playfulness peculiar to a certain school, whether consisting of divines, or lecturers, or letter-writers, or reviewers, whose main object seems to be, to have their laugh out, whatever truth or justice or decency or right reason may say to the contrary. And perhaps the wisest way is to let them have their laugh out. It is a miserable ambition, and its success need not be envied; provided the world are disposed to listen afterwards to plain sense and unvarnished truth. The whole system is ridiculed, by which the classicks are usually taught. It is not merely insinuated, but asserted, that the knowledge of minute points of grammar and the mechanism of Latin verse are deemed the highest accomplishments of a scholar—and that "his object is not to reason, *to imagine*, and to invent; but to conjugate, decline, and derive."

"The great system of facts with which he is most perfectly acquainted, are the intrigues of the heathen gods: with whom Pan slept?—with whom Jupiter?—whom Apollo ravished? These facts the English youth get by heart the moment they quit the nursery; and are most sedulously and industriously instructed in them till the best and most active part of life is passed away." Rev. p. 45.

I have copied the very words of this filthy ribaldry, in order that the reader may judge of the pure virtuous indignation which glowed in the breast of the satirist who wrote it. The description is applied to the whole course of English education, even to the advanced period of twenty-four. Now it is difficult to say how such an adversary is to be treated. To contradict him flatly, might be thought unmannerly; and yet that is the only treatment he properly deserves, who with wanton levity perverts the truth. If the passage had occurred in a farce, or burlesque comedy, we should forgive the falsehood for the sake of the humour; and because the writer himself does not expect to be believed. But this we are told by a person who affects in other passages the grave censor and indignant moralist, and who with a magisterial air, forsooth, after his play is over, vouchsafes his serious advice on the subject of education. As to the childish prattle which follows, about "the Aeolick Reduplication," "Sylburgius his method of arranging defectives in ω and μι," "the restoration of a dative case, which Cranzius had passed over," which he says are the highest feats of glory in the estimation of a young Eng-

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lishman, the whole is a tissue of ignorance and nonsense, of which a man of liberal education should be ashamed.

The entire passage is given at the bottom of the page* ; it is hardly deserving even of that notice : but it may be as well to clear the ground of these light bush-fighters, before we advance into the heart of the enemy's country, and beat up his close quarters.

First then of "him who writes on the *Aeolick* Reduplication." No man ever wrote on it ; for this plain reason, that there is no such thing. The *Dorians* are said to have been fond of forming verbs in μι out of verbs in ω, which process was usually completed by prefixing the reduplication : as θέω, θέμι, τίθημι ; and this mutation of verbs, but not the reduplication consequent upon it, may be distinguished by the name of their dialect ; which dialect is sometimes confounded with the Aeolick ; and indeed by Maittaire they are treated as one. But there is no peculiar *Aeolick* or *Dorick* reduplication.† There is an *Ionick* reduplication, by ε instead of ι,

* "The distinguishing abstract term, the epithet of scholar, is reserved for him who writes on the Aeolick reduplication, and is familiar with Sylburgius his method of arranging defectives in ω and μι. The picture which a young Englishman, addicted to the pursuit of knowledge, draws—his *beau idéal* of human nature—his top and consummation of man's powers—is a knowledge of the Greek language. His object is not to reason, to imagine, or to invent ; but to conjugate, decline, and derive. The *situations* of imaginary glory which he draws for himself, are the *detection* of an anapaest in the wrong place, or the restoration of a dative case, which Cranzius had passed over, and the never dying Ernesti failed to observe." Edin. Rev. No. 29. p. 46.

† I cannot avoid subjoining a note upon this Aeolick Reduplication, which may contain some matter interesting to a few of my readers, and which will prove to all of them the ignorance of this reviewer upon a subject, with which he affects to be quite familiar.

So far from practising reduplication, it was common with the Aeolians as well as the Ionians even *to reject the augment*. "Nam Aeoles, ab eo quod est χαίνω, non apponunt incrementa praeteritis, sed dicunt χανον." Scal. de Caus. Ling. Lat. c. 52. It is generally said that the Latin language is descended from the Aeolick Greek. I am inclined to think with Heyné, after Foster and Burgess, [Excurs. II. ad II. 19.] that the distinction of dialects did not then subsist : and that in later times, when learned men were led to investigate these matters, they found a greater affinity between the Latin and Aeolick than between the Latin and any other dialect, only because the Aeolians retained most of the ancient language.

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which was perhaps what the reviewer meant, if he meant any thing. [Vid. Eustath. ad Odyss. x. p. 1654. 29. et ibid. 32.] There was also an *Attick* reduplication, much practised by the poets, as ἐρήρεικα from ἐρείζω, and in the present tense, as ἀλάλημαι from ἄλημαι; and the poets were apt to extend the reduplication of the preterperfect to other tenses. [Vid. Clenard. ed. Sylb. 144. 10. et 103. 43.] Clenardus mentions also a *Boeotick* reduplication, p. 103. 20. but no such phrase occurs as *Aeolick* reduplication, except once (and, I am pretty confident, only once) by Sylburgius in his notes on that Greek Grammar, p. 456. where it is probably put by mistake for *Attick*.

Now 2dly. of the memorable exploits of Sylburgius. Sylburgius never arranged any defectives in ω and μι. He leaves Clenardus's arrangement as it was; and corrects only some occasional blunders, into which he and his commentator Antesignanus had fallen.

3dly. What the reviewer could mean by "a dative case, which Cranzius had passed over," I cannot even guess. Perhaps there is some mistake in the name: for there is no commentator or critick so called. At least he was not known to Fabricius or Saxius; and the small treatise on grammar which Cranzius the theologian and jurist published in 1506, is not mentioned by them in the list of his works, so insignificant and useless was it become, after the labours of other scholars.

Lastly, Ernesti is introduced as a champion of verbal criticism, when the facetious reviewer would play off his pleasantry on the abuse of that species of learning. Most unfortunate of men! What ill star could have led him to venture thus

It is remarkable, says Heyné, that the only documents from whence grammarians deduce their canons of Aeolism, are the fragments of lyrick poets, and he seems to approve of Maittaire's method, who merges that dialect in the Dorick.

There is a passage in a scarce book, *Hortus Adonidis*, p. 49; from which we learn that *the Sicilians* were fond of forming new verbs out of the preterperfect tense, as πεποιηκω from πεποιηκα, κεκλαγω from κεκλαγα. Now the Sicilian was a subdivision of the Dorick. It was a *species* prevailing in the Peloponnesian colonies, which went chiefly westward, as the Aeolian did in the earlier colonies of Asia. They have many points *in common*, but that which is *peculiar* to the Sicilian is *opposite* to the Aeolian.

After all, I believe the origin of the reviewer's blunder is to be found in page 66. of the *Winchester* grammar; where *Aeoles* occurs in the same paragraph with an example of *Boeotick reduplication*.

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on the mention of particulars? *Dolus latet in universalibus* is indeed a sound maxim. If he had kept to general buffoonery, he might have concealed his ignorance. But by specifying facts and names he has spoilt all, and only exposed himself. Every student knows that among all the foreign editors Ernesti stands conspicuous for his *practical* editions—that his notes are few and short—and that he despised curious philological dissertations which had no direct tendency to elucidate the author, or to assist the reader.

Let us now proceed to more important matters.

Upon the subject of school exercises scarcely any thing can be said, which has not been said long ago by writers of great authority. The opinions of this writer are of no value. In fact, it may be said of him, as of some late publishers of sermons, that he has no opinions. One while he tells us, that the "imagination is too much cultivated," p. 48; at another, that the student's great object is not to *imagine*, but to learn the technical rules of grammar. In one page he objects to the study of ancient metaphysicks, morals, and politicks, "*that the Greek alone is study enough without them;*" and in the next, that "*all the solid and masculine parts of the understanding are left wholly without cultivation.*"

It may be curious however to see the real opinions of two illustrious writers on this point of school compositions. Milton rejects the practice altogether, and calls it "forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled, by long reading and observing, with elegant maxims and copious inventions. These are not matters, he continues, to be wrung from poor striplings, like blood out of the nose, or the plucking of untimely fruit."* He makes no difference between compositions, in Latin and English, in verse and prose: he equally proscribes them all.

Locke is just as adverse to the practice, and much more diffuse in his reasoning against it. "By all means, says he, obtain, if you can, that your son be not employed in making Latin themes and declamations, and, least of all, verses of any kind."† He then proceeds to inveigh against all such exercises, especially in Latin; and condemns verses of every

* Tractate of Education, vol. i. p. 275. 8vo.

† Vol. iii. p. 76. fol. ed.

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kind, chiefly for this reason. "If he has no genius to poetry, it is the most unreasonable thing in the world to torment a child, and waste his time about that which can never succeed; and if he have a poetick vein, it is to me the strangest thing in the world, that the father should desire or suffer it to be cherished or improved;" adding, in substance, "that it is not likely to promote his fortunes, but rather to make him poor and idle."

The sketch of "a complete and generous education," drawn by the first of these great masters, is magnificent indeed and imposing, but has never been thought reducible to practice even by his fondest admirers. It is read, and will continue to be read, for its bold and large conceptions, and the majestick eloquence of its style—for that heavenly fancy, and that mighty soul which breathes through all his works, and which makes even his prejudices and his errours awful.

For the memory of the other I also feel sincere reverence, although his own opinions would have been entitled to greater respect, if he had himself treated with more deference the opinions of others who had gone before him, and the practice of sensible men of his own time, whose judgment was worth more, in proportion as it was confirmed by experience. The light freedom indeed, and the confidence with which this philosopher attacks all established notions, is one of the principal blemishes in his character. Intrepid and sagacious he certainly is; but these are not the only qualities requisite in a discoverer of truth; especially if the inquiry be of such a nature as to draw after it important practical consequences. Caution and respect for the opinions of others, in all cases, but more particularly in matters incapable of demonstration, are virtues not of the lowest order.

To these authorities, as in a matter of judgment and experience, we may surely oppose that of Cicero and Quintilian. Locke pronounces, that writing does not help towards good speaking, p. 77. Cicero says, it is the best and most efficient preparation for it. De Orat. i. 33. Quintilian recommends it as a main part of the education of an orator; and describes, with his usual candour and good sense, his own method in examining the compositions of his pupils. Inst. ii. 4. So much for authority in this matter. The thing itself strikes every one at first sight as reasonable: and the experience of most persons concerned in education bears testimony to its use.

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Without some exercise in composition, the student, who has read even the best authors, feels a difficulty and embarrassment in arranging his thoughts on any given subject, in connecting, illustrating, and adorning them. Just as in the conduct of life, if he has never been accustomed to think or act for himself, although he may have lived among the purest examples, yet when called upon to act or reason, he is apt to be disconcerted, diffident, and confused. In fact, the utility, and almost necessity, of *practice* is so received a maxim, that we may fairly demand the strongest proof against it, before we give way. Milton's reason does not meet the question. It is not for the value *to us* of what the boy writes, that we impose the task, but for the benefit of the exercise to himself.

To write well is, as he justly calls it, "the act of ripest judgment;" it is the last best fruit, the τελευταῖον ἐπιγέννημα of an educated mind: but without previous effort and training, it is idle to expect that these manly virtues will ever arrive at maturity. That finished offspring of genius starts not, like Minerva from the head of Jupiter, perfect at once in stature, and clad in complete armour: but is the produce of slow birth, and often of a hard delivery; the tender nursling of many an infant year—the pupil of a severe school, formed and chastened by a persevering discipline.

The same reply may be made to the objection against verses. It is not that we seek to stock the world with new poems, but to give play in the most effectual manner to the *poetick faculty*, which exists to a certain degree in all minds, and which, like every other faculty, ought to lie wholly uncultivated in none. At least it is an irreparable injury to young minds, if it be entirely neglected. They may still be useful members in the mechanism of society, if the powers of reasoning and calculation only be encouraged: but they lose that intellectual charm, from which life borrows its loveliest graces; they lose, in a refined age, the means of recommending virtue herself, if taste and elegance be not found in her train. The reasoning of Locke on this subject does, I confess, appear to me sordid and illiberal. He says, indeed, in a phrase not very intelligible, that we must be careful how we "make any thing a boy's business but downright virtue." p. 76. But the improvement of the faculties which God has implanted in us, is surely itself a virtue. Our attention may be given in undue measure to one, and may violate that just

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harmony, without which nothing is virtuous, nothing lovely. But the faculty itself, which he condemns, was one of the kindest gifts of heaven. And why then should man be niggardly where Providence has been bountiful? Why should he think scorn of that pleasant land, and undervalue those fair possessions, which were not thought beneath the care even of the Almighty? In the garden of Eden, we read, was made to grow, not only what was good for food, but every tree also that was pleasant to the sight: and in that garden man was placed, to keep it, and to dress it.

That in some schools too much stress is laid upon this accomplishment, I will not take upon me to deny. Let the excess, where it is an excess, be blamed and corrected. The reproach of the reviewer, however, extends equally to the universities: and here I can undertake to affirm, the charge is false. If any thing, the fault lies on the other side. Verses, especially Latin verses, are looked upon as a boyish exercise; and although it is the practice not to call for this exercise, except from those who are known to excel in it, yet even this limited demand is seldom satisfied. So prevalent is the conviction, that the highest excellence alone can give it dignity; and that other roads to distinction are open, in which every degree of merit will command respect. Its utility, however, even in the lower department of elegiack verse, is not generally understood. It imparts a habit of compression without obscurity; a habit of selecting the fittest materials, and of setting them in the nicest order; and a command of pure, terse, and polished diction, which cannot long be practised without imparting a salutary tincture to all other kinds of composition. Still, I admit, it is not a principal, but a subordinate feature, in every sound plan of education; and the farther we advance in life, the more urgently do other claims press upon us.

It is time however to notice the fourth charge of the reviewer, the substance of which is, "that in Oxford particularly, every manly exercise of the reasoning powers is discouraged."

The best answer to this will be given in the account of our studies; and something, I trust, has been already said in refutation of it, when the false estimate made of the nature of classical learning was exposed. The student undergoes a close examination in the *subject matter* of all he reads, and

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some of the works most read are no light exercise of the understanding. Strict logick, divinity, and mathematical theorems, whether pure or mixed, cannot fail to discipline the reasoning powers; and these form a part of the studies in every college. There are lectures read in experimental philosophy, in astronomy, in chemistry, in mineralogy, and in botany: how far these pursuits *exercise* the student's mind, can only be collected from the general tendency of such studies. They do not enter (except the two first, and these at the option of the candidate) into the examination for degrees; and as they are taught not by tutors, but by publick professors, it cannot be well ascertained what impression they make on each individual.

In reply however to the frivolous impertinence about checking the progress of science, and keeping us back to the measure of the ancients, let it suffice to state, that a rank fallacy runs through the whole argument. The writer confounds the *cultivation of literature* with the *acquisition of science*. In the former, unless our models be defective, which is not attempted to be shewn, the study of those models must be as beneficial now as ever. In the latter, the ancients are not made our guides. We study them for the facts, the reasonings, the descriptions, the characters and the sentiments, for the principles and the examples of pure taste, which they contain. These must ever be what they once were, and their relative importance must ever remain the same. It is not the discovery of neutral salts, or the decomposition of alkalis, that can alter the value of ancient literature—that can make eloquence less powerful, poetry less charming, historical example less forcible, or moral and political reflections less instructive. Where then is the wisdom of bringing into comparison things which have no common points of relation; which are in fact heterogeneous, and incommensurate with each other? Whatever may be the advancement later ages have made in the knowledge of the properties of bodies, the temper and constitution of the human mind cannot have changed; and the writers best adapted to make impression there, if we turn not stupidly and sullenly away, will perform their office now as heretofore.

Never let us believe that the improvement of chemical arts, however much it may tend to the augmentation of national riches, can supersede the use of that intellectual labora-



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tory, where the sages of Greece explored the hidden elements of which man consists, and faithfully recorded all their discoveries. Never let us permit the volumes which inclose these early records, which present us with a distinct view, not only of the results, but of each varied process in all its stages; never let us permit them to moulder and perish as they lie, insensible of that kind Providence which preserved them through their long and dark voyage, and of those heroick efforts which baffled all the fury of ignorance, and enabled them to ride out the storm in safety. Some indeed have unhappily foundered in their course; but even of these, the scattered wreck has been washed in by the waves, and proves to us, while we gather along the shore its glittering fragments, how precious the lading was which has been cast away.

If, in the search for these dismembered parts, something more than sober reason would dictate has been felt, some devotional passion, as for "the torn body of a martyred saint," why should we scoff at the honest toil, and not rather admire and applaud the zeal which sustains it? As the feigned wandering of that Egyptian queen for her lost Osiris, or, as the nobler fable tells, though born in later days,* of the Virgin Truth, whose lovely form, once so perfect and glorious to look upon, was by a race of wicked deceivers hewn into a thousand pieces, and scattered to the four winds; so has it been with the body of ancient learning, mangled and dispersed as it was throughout the world. And it is only by long search and painful diligence, that limb after limb has been found, and restored in some measure to that form of perfect beauty which it once had. The service surely is entitled to our thanks and praise: and that enthusiasm, which magnifies the value even of the minutest relick, will meet with respect and forgiveness among liberal minds. Mockery we know will always be the engine of vulgar malice, to undermine that which overtops itself; and envy will affect to despise what it does not and cannot possess. But from the more enlightened class, especially from those who hold up the torch of criticism, and pour its useful beams to the remote corners of our island, it is not too much to expect that the peaceful and inoffensive pursuits of learning may be shielded from scorn and

* See Milton's "Speech for the Liberty of Unlicensed Printing," p. 317, 8vo.

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calumny—that they will not at least themselves wantonly attack them with rude clamour or insulting sarcasm, and least of all *fabricate* abuses for the sake of venting their spleen, or displaying the vain talent of wit and raillery.

FOR THE ANTHOLOGY.

## REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

### No. 12.

It is very manifest from what we have already seen of Persius, in connection with Dryden's translation, that a literal version of that sententious stoick and artful satirist is not desirable, if in any measure practicable; and it is difficult to describe how he would have written, "if he had written in English." The translator of satire deserves no inconsiderable indulgence; for the objects of it are local and temporary; and the vices it reproves, and the offences against taste which it aims to detect and punish, are sometimes so peculiar and casual, and attacked with so much artifice, that, in a subsequent age, the student can perceive only the general outlines of the author's design, and is obliged to supply the particulars, that have become effaced, partly from his own conjectures.

With a full view of the difficulties attending the translation of ancient satires, and particularly those of Persius, Mr. Drummond ventured to publish his version of this author, after the successive attempts of Dryden and Brewster.* It has been already shewn, that Dryden indulged himself in unwarrantable liberties in his version; and passages might be selected in great numbers, where, instead of a justifiable paraphrase or imitation, he has descended to a miserable travesty, and sometimes parodied what he found difficult to translate.

* The satires of Persius, translated by William Drummond, Esq. F. R. S. &c. Lond. 1799. This is a second edition. The first was published in 1797.

Harle ranks him below Dryden in vivacity, but gives him credit for fidelity. Drummond cannot thank him for his mistaken application of the word *fida* to his translation; for he disclaims the intention of any close adherence to his author.

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With regard to Brewster's translation I know little, except from the remarks of the author of the British Critick,—who undertook an apology for Mr. Drummond, on the first appearance of his work, presuming that he had not seen Brewster's, which, in the opinion of the critick, is executed with unparalleled success. But from the best evidence I can obtain, without access to the book, it must be ranked among the feeble and humble efforts of ordinary translators.*

An examination of Drummond's translation, with a view to come at a fair estimate of his merit as a translator, is attended with no inconsiderable degree of perplexity. My remarks must be very general; for, from his own hints respecting his design, and the manner in which he has executed it, he has secluded us from the critick's best ground. His diction is studied and well chosen. Where *Persius* is rough, *he* is polished; when he dislikes his author's figures, he changes them; and when he thinks Persius extravagant, he either labours to reduce him to his own standard, or passes on to the next portion that pleases him. It may be foreseen, that a translator, who thus marks out his ground, can exhibit but little of the peculiar genius and spirit of the original. Sometimes Mr. Drummond renders the sense of Persius in paraphrase, some-

* Brewster's translation was printed in 1751. Drummond remarks, in an edition of his work subsequent to that noticed by the critick,—"Brewster's translation was not unknown to me when I began mine. The truth is, I judged very differently of Brewster from the author of the British Critick. I did not find out that he united all the talents required in a translator. I did not discover that his numbers were remarkable either for strength or harmony. On the contrary, I fairly own that I thought them, as I think them still, feeble and prosaick. I no where see in his verses those flashes of genius, which, amidst all the defects of Dryden's translation, occasionally shine through the gloom, and discover the poet." The author of the British Critick does not leave Mr. Drummond without praise, and the Monthly Reviewers style his versification strong, flowing, and harmonious.

Drummond has quoted in his notes several lines of Brewster, which are no very favourable specimens of his talents, either in regard to style or versification.

The following couplet, among others, he calls an example of his usual style.

> "A sample here of perfect freedom see;
> Thanks to our caps, they make us charming free."

If this be a fair sample of his manner, some may think that *his* cap ought to be a fool's cap.

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times he is an imitator, and sometimes he takes a passage of his author for a motto, and gives a pleasing poetick dissertation.

The reader will see in the following passage, how much Mr. Drummond has outshone his author, and how little he has regarded his manner in sounding the praise of Ennius.

Sat. vi. 10.

Cor jubet hoc Enni, postquam destertuit esse
Maeonides, Quintus* pavone ex Pythagoreo.

Thy muse, O Ennius, sung this tranquil scene,
This sea cerulian, and this sky serene.
Thy spirit now, its earthly labours o'er,
Lives in thy verse, and transmigrates no more.

The contrast that Dryden's translation of this passage affords to Drummond's, is certainly amusing.

Who in a *drunken* dream beheld his soul,
The fifth within the transmigrating roll,
Which first a peacock, then Euphorbus was,
Then Homer next, and next Pythagoras,
And, last of all the line, did into Ennius pass.

Mr. Drummond's translation is a happy panegyrick of Ennius, with very little resemblance to the original, and Mr. Dryden's is a loose and incorrect paraphrase, with one vulgar epithet wholly unauthorised, and more than one blunder, the origin of which I cannot account for from any copy of Persius that I have seen. As, however, he meant to make the *transmigrating roll* complete, in the history of Ennius' soul, he ought also to have been exact in the particulars. Pythagoras, in supporting the doctrine of the metempsychosis, relates concerning his own soul, that he remembered to have been Aethalides, the son of Mercury, and Euphorbus, in the Tro-

* Dryden has committed a singular mistake in making Quintus a numeral adjective.

Casaubon says in his commentary upon the passage—postquam destertuit esse Maeonides,—Hellenismus pro *destertuit se esse Maeoniden. Destertuit*—pro *stertere sive somniare desiit.* It may be added that Maeonides was a sirname of Homer; that Ennius, conscious of his own merit as the first epick poet of Rome, bestowed on himself the appellation of the Homer of Latium; and that our poet seems to concede, in the appellation Maeonides, what was claimed by Ennius himself.

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jan war,—and afterwards Hermotimus a famous prophet, then a fisherman, and last of all Pythagoras: and all this without Homer or the peacock. How different from Dryden's *roll!*

We see again how the compressed Persius expands in the following description of the variety in the human character.

Sat. v. 52.

Mille hominum species, et rerum discolor usus;
Velle suum cuique est, nec voto vivitur uno.

Of men and manners there are various kinds,
And life seems still to alter with our minds;
By turns the picture renovates and fades,
Its colours shifting to a thousand shades:
No single passion rules mankind alone,
But each has one peculiarly his own.

Preceding the following lines, there is an allusion to the comparative parsimony of the Romans in the bestowing of funeral honours; of which nothing is suffered to escape in the translation.

Sat. vi. 37.

Et Bestius urget
Doctores Graios. Ita fit, postquam sapere urbi
Cum pipere, et palmis venit nostrum hoc maris expers,
Foenisecae crasso vitiarunt unguine pultes.
Haec cinere ulterior metuas!

How long shall we, indignant Bestius cries,
Adopt the customs conquered Greece supplies?
These funeral honours rendered at the tomb,
Are strange to Italy, are new to Rome.
Time was, he adds, when foreign climes unknown,
Our speech was simple, and our style our own;
Our frugal fare, the produce of the soil,
Required no dates, no pepper, and no oil.
Now through all ranks luxurious pleasures spread,
And Vice unblushing stands in Virtue's stead:
Rome's warlike Genius, humbled in the dust,
His laurel soil'd, his armour stained with rust,
Walks in her train, assumes her spotted robe,
And sheathes that sword, which had subdued the globe.
In silken cords his palsied hands are bound,
His reverend head with folly's cap is crown'd;
With him the sons of revelry advance,
And Bacchants sing, and Satyrs round him dance.

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Here Mr. Drummond has appended to Persius' account of foreign luxuries introduced into Rome, (against the introduction of which the poet shews his indignation in the person of Bestius,) the moral corruption that ensued from a commerce with Greece: and perhaps with good reason; for, in the commencement of the passage, Bestius is represented inveighing against the teachers of Grecian philosophy. But in all this Mr. D. has acted the part of the generous commentator, who is always fond of detecting a mass of morals, couched in gross material figures. With regard to the disputed phrase in this passage—*maris expers*, the translator differs from Casaubon, Dryden, and others, who suppose it to express *effeminacy—void of manliness*; and adopts the explanation of those, who consider the expression here and in Horace to mean *foreign*, the substantive being the genitive of *mare*. In this understanding of the passage he seems to be supported by Brewster:

> Pack'd up with dates and pepper, here they throng,
> And *ship* their damn'd philosophy along.

I shall now select a few passages from different satires, as specimens of Mr. Drummond's style and versification.

In the first satire, directed chiefly against a mushroom race of poetasters, we find the following compliments to Lucilius and Horace.

Sat. i.—114, &c.

> Secuit Lucilius urbem,
> Te Lupe, te Muti, et genuinum fregit in illis.
> Omne vafer vitium ridenti Flaccus amico
> Tangit, et admissus circum praecordia ludit,
> Callidus excusso populum suspendere naso.

> Yet let me say, when old Lucilius sung,
> Invectives fell not garbled from his tongue.
> With greater art sly Horace gain'd his end,
> But spared no failing of his smiling friend:
> Sportive and pleasant round the heart he play'd,
> And wrapt in jests the censure he convey'd;
> With such address his willing victims seiz'd,
> That tickled fools were rallied, and were pleas'd.

The second satire, aimed at the prevailing sensuality of the times, and the abuse of religious rites, closes with a sentiment

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worthy of a Christian: that a pure heart is the most acceptable offering which man can render to his Maker.

Sat. ii. 69. &c.

Dicite, pontifices, in sancto quid facit aurum? &c.

But you, ye ministers of heaven, declare,
What gold avails in sacrifice and prayer.
Not more than dolls upon the altar laid,
To Venus offered by the full grown maid.
Let me give that, which wealth cannot bestow,
The pomp of riches, nor the glare of show;
Let me give that, which from their golden pot
Messala's proud and blear-eyed race could not:
To the just gods let me present a mind,
Which civil and religious duties bind,
A guileless heart, which no dark secret knows,
But with the generous love of virtue glows.

In the third satire, containing the reproach of idleness, there are several individual descriptions sufficiently disgusting in the original, which Mr. Drummond, though free from the loathsome phraseology of Dryden, has rendered with sufficient accuracy. I select the following:

Sat. iii. 88.

Inspice: nescio quid trepidat mihi pectus, et aegris
Faucibus exsuperat gravis halitus, inspice sodes,
Qui dicit medico; &c.

Some one there was, who finding strength to fail,
His body meager, and his visage pale,
For the physician sent, and told his case,
And showed health's roses faded on his face.
Three days repose the fever's force restrains
And cools the current boiling in his veins.
Once more desirous for the world to live,
And taste of all the joys which it can give;
He quits his bed, prepares to bathe, and dine,
And quaff the juice of the Surrentin vine.
"How wan, how sallow!" the physician cries;
"Ah, but 'tis nothing now," the sick replies:
"Nothing, my friend" the dire prognosis shows
Disease, productive of a thousand woes."
"Nay, pry'thee, peace—I do not ask thine aid;
My guardian in his grave long since was laid.

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The doctor goes—the sick man's body swells,
And water gathers in a thousand cells:
His breath, sulphureous, taints the vernal gale,
And airs mephitick from his lungs exhale;
At length unlook'd for death the wretch appals,
And from his hand the lifted goblet falls.
The trumpets sound, funereal torches glow,
Announcing far the mockery of woe.
On the state bed the stiffened corse is laid,
And all the honours due to death are paid;
O'er the sad relicks new made Romans mourn,
And place the ashes in the silent urn.

Enough now is presented to enable the reader to judge with considerable accuracy of Mr. Drummond's translation. In the same manner as we have seen in these portions, he keeps, through his whole work, the *noiseless tenour of his way*; falling pretty uniformly into smooth monotonous couplets, with similar pauses, and unvarying cadence; having now and then a line feeble in expression, and, as to the rhythm, heavy and prosaick.

There appears on the whole to be no interference between the versions of Dryden and Drummond. The character pertaining to the work of each is distinctly marked, and Drummond appears wholly independent of his predecessor. Dryden is generally interesting amidst all his faults; and Drummond commonly satisfies by his smoothness and accuracy. Dryden sometimes commands admiration from his boldness and temerity; and Drummond secures regard from his delicacy and caution. Dryden often disgusts by his coarse and caricature copies; but Drummond never oversteps the modesty of nature, and seldom leaves his picture unvarnished. In Dryden you may select faulty couplets from every page; in Drummond a defective one seldom occurs. In fine, Dryden, being a translator by trade, and wishing to amuse all, makes us laugh at his tricks; and Drummond, always aiming at good versification and inoffensive diction, is commendable for the smoothness of his numbers and the purity of his style.

I find, in the *supplement to the bibliographical dictionary*, mention of prose translations of Persius—by *Tr. Eelbeck*, 1719; by *Thomas Sheridan*, 1728 and 1739; by *John Senhouse*, 1730; by *Edmund Burton*, 1752; and by the Rev. *M. Madan*, 1789.



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It is by laborious study only that a *good* Latin scholar can understand Persius ; and instead of calling in the aid of Scaliger, Casaubon, and Stelluti, most students will resort to Dryden and Drummond. The style of Persius is so peculiar, that he seems almost to have used a vocabulary and syntax of his own. His language might have suited the taste of the learned in his own age, but it has ceased to be easily understood : *Quae nunc sunt in honore vocabula cadent.*

## SILVA, No. 69.

Assuetum silvis, innocuumque genus.

OVID.

Accustomed to the woods, a harmless race.

### PASSION AND FANCY.

IT is certainly true that nature is more powerful than fancy, and that we can feel more than we can imagine. The Elegy to the Memory of an Unfortunate Lady is the most affecting of all Pope's productions ; and the reason is, because he was impelled in its composition by one of the most powerful passions which ever disturbs the human breast. He felt what he wrote ; for not only his imagination, but his heart was full. Of the various beauties of this poem, none has been more generally perceived and admired than the passage in which he describes her death.

> No friend's complaint ; no kind domestick tear
> Pleas'd thy pale ghost, or grac'd thy mournful bier ;
> By foreign hands thy dying eyes were clos'd ;
> By foreign hands thy decent limbs compos'd ;
> By foreign hands thy humble grave adorn'd ;
> By strangers honour'd, and by strangers mourn'd.

It is not difficult to find passages in the ancient poets, parallel to this, because passion is the same in every age and nation, and the ancients have, perhaps, succeeded more completely in embodying the passion of grief than any other. There is a strong resemblance between this passage and one in Sophocles, where the chorus describes the complicated misery of Philoctetes, and assigns his absence from his friends as a circumstance peculiarly aggravating.

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Οικτιρω νιν εγωγ', οπως,
Μη τις κεδομενη βροτων,
Μηδ' ξυντροφον ομμ' εχων
Δυσανος, κ. τ. λ. 172.

When Polus the tragedian personated Electra, and came to that exquisitely affecting passage, in which she surrenders herself to her sorrows, and embraces the supposed urn of Orestes; it was observed that his audience were agitated with more than common grief, while Polus himself was completely convulsed. He excited these astonishing emotions in himself and in his audience, not by the ordinary tricks of the stage-player, but, luctu lamentisque veris, for when in the agony of his sorrows he burst forth into that exclamation of Electra:

Ω φιλτατε μνημειον ανδρωπων εμοι,
Ψυχης Ορεστ' λοιπον, etc. 1126.

he appropriated every line and every thought to himself. He felt all the violence of Electra's grief, for he held to his heart the ashes of his only child.

### POSTHUMOUS CHARACTER.

On the decease of a certain great man, not much beloved, the following was found, inscribed in chalk, upon his coach-house door: "He that giveth unto the poor, lendeth unto the Lord. N. B. The Lord oweth this man nothing."

### LITERARY FASTIDIOUSNESS.

Notwithstanding all the apparent fluency of Moliere's comedies, he was uncommonly nice in the selection of his phrases and rhymes, and laboured them into that facility and freedom for which they are so famous. He sometimes stopped a whole day in order to find a proper epithet. Addison too, elaborated his compositions with such extreme care, that he sometimes interrupted the press after a great part of the Spectator was struck off, in order to insert some trifling word. Waller, whose distinguishing characteristick is sweetness, employed the greatest part of a summer in correcting and polishing ten lines, which he afterwards procured the Duke of Buckinghamshire to transcribe into the Princess of Wales' Tasso, and this was the only object he had in view while composing them. Boileau generally wrote the second verse of his

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couplet before the first, and this he said was one of the great secrets of poetry, for by this means he communicated more energy and meaning to his verses. This method he advised Racine to pursue, telling him that he had taught him the great art of writing poetry "to rhyme with difficulty." He once found himself embarrassed for want of a proper rhyme, for having written in his second satire, this line—

Dans mes vers recousus mettre en pieces Malherbe,

La Fontaine and Moliere pronounced it impossible for him to make a decent rhyme to the word Malherbe. He at last, however, produced the following:

Et transposant ceut fois et le nom et le verbe.

On shewing this to La Fontaine, some time afterwards, he cried out in ecstasy, "Ah! how happy have you been, my friend! I would give the very best of all my tales to have made such a discovery.

### A COMPLETE ANSWER.

THE Lacedaemonians were remarkable for concise speeches; but after their defeat at Leuctra, their deputies, in an assembly of the Greeks, made a very long and warm invective against Epaminondas, who had beaten them. He stood up and only replied, "Gentlemen, I am glad we have brought you to your speech."

### EPITAPHS.

IF the Muses ever desert the company of the Graces, it is when inditing tomb-stone poetry. There is scarcely a pun or conceit in the language, which may not be found among these solemn memorials of the dead. Epitaphs are written as often to show the wit of the writer as to record the life or the character of the deceased. I do not speak of professedly satirical epitaphs, which may unite the gravity of invective with the smartness of epigram; but, I mean those inscriptions in which the writer really intends to honour the dead, if it can be done consistently with the display of his own wit. There are many in this class of so equivocal a character, that the reader doubts whether he should laugh or cry—unless they prove so eminently ridiculous as to produce both. Of this kind are the following.

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*On Politian.*

Politianus in hoc tumulo jacet Angelus, unum
Qui caput, et linguas (res nova) tres habuit.

*On the Rev. W. Cole, in Lincoln Cathedral.*

Reader, behold the pious pattern here
Of true devotion and of holy fear:
He sought God's glory and the church's good,
Idle idol worship firmly he withstood;
Yet died in peace, whose body here doth lie
In expectation of eternity;
And when the latter trump of heaven shall blow,
*Cole*, now *rak'd up* in *ashes*, then shall *glow*.

*On James Stone.*

Jerusalem's curse is not fulfilled in me,
For here a *stone* upon a Stone you see.

There is much pith and moment in the following couplet on the monument of John Wynal, in York cathedral.

Musicus et logicus Wynal hic jacet ecce Johanne
Organa namque loqui fecerat ille quasi:

which has been thus admirably *done into English*:

Musician and logician eke,
Wynal lo! John lies here,
Who made the organs for to speak
Just e'en as if it were.

There is one in Oxford, which for compass of thought and variety of expression is unrivalled. It was undoubtedly written by some exulting heir.

Homo fuit quondam laborando, qui fregit collum
Ille fregit collum, collum fregitque suum.

Decies repetita placebit.

The following, though not engraven on monument, is no doubt the comforting reflection of many an emancipated husband.

Here lies my poor wife without bed or blanket,
But dead as a door nail—God be thankit.

The remainder have at least the merit of being good puns.

*On Dr. Fuller.*

Here lies Fuller's earth.

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*On Hobbes, the Philosopher.*

This is the Philosopher's stone.

*On Dr. Walker, author of a treatise on English Particles.*

Here lies Walker's particles.

## SELECTED POETRY.

From Horae Ionicae, a poem, descriptive of the Ionian Islands and part of the adjacent coast of Greece, by W. R. Wright, Esq. published in London, 1809, we select the following extracts.

YE isles beyond the Adriatic wave!
Whose classick shores Ionian waters lave;
Ye plains of Greece! the Muse's ancient pride,
Whose rising beauties crown the western tide;
That smile beneath November's deepest gloom;
Where April wantons in luxuriant bloom,
No longer vocal to your native lyre,
Forgive the daring strain your charms inspire;
Though all unworthy of the meed ye claim,
A meed as deathless as your ancient fame.
For well I know, that not to me belong
The lofty raptures of poetick song:
My simple Muse in fancy's gilded ray
May sport, the insect of a summer day;
May sparkle, like the dew-drop on the flower;
But never please beyond the transient hour.
Yet when the year renews its lovely prime,
And spring, advancing from the southern clime,
With rosy smile the infant zephyr greets,
And bathes his tepid wing in balmy sweets,
My heart, responsive, owns the genial glow;
And the wild numbers all unbidden flow.

The author's power of description will be easily understood from the following.

And now, emerging from the straits that wind
Through many an isle, by rocky shoals confin'd,
Once more we launch upon th' Ionian main,
And spread our sails the fresh'ning breeze to gain.

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Welcome, Zacynthus, welcome are thy shades,
Thy vine-clad hills, and deep sequester'd glades!
Soft are the gales that o'er thy bosom stray,
And mild the beams that on thy mountains play.
What though no spreading oak or lofty plane
Here mark the honours of the Sylvan reign!
With rapture we survey thy humbler groves,
Still bending as the changeful Zephyr moves.
By Acroteria's steep we pass along,
Whose echoing cliffs repeat the boatman's song;
Then to our destin'd station bear away,
And moor our vessel in the shelter'd bay.
Sure 'tis enchantment bids the prospect rise,
Like some bright fairy vision, to my eyes:
On ev'ry side what varied beauty charms!
Here the throng'd city spreads her crescent arms;
To her white bosom woos the swelling tide,
And rises on the mountain's shelvy side;
Around whose brow in ruin'd grandeur frown
The hoary honours of his mural crown,
As proudly conscious of the glorious day
When Dion marshall'd here his small array,
With patriot ardour fir'd the dauntless band,
And led them forth to free his native land.
Where to the right extends the level shore,
And ripling surges break with fainter roar,
From yonder turret through the yielding air
The echoing bell sends forth the call of pray'r.
Hail to the sacred spot, whose bosom gave,
Immortal Tully, thine inglorious grave!
Yet why inglorious? though no mortal guest
Sigh'd o'er thy turf, or bade thine ashes rest,
While undistinguish'd here thy relicks slept,
Beside thine humble grave the Muses wept;
In heav'nly strains thy hallow'd requiem sung;
And o'er thy tomb the votive chaplet flung;
By fancy wreath'd, with flow'rs of brightest hue,
Yet freshly glist'ning with Castalian dew,
And mingled ivy-buds in clusters brown,
And virtue's palm, and wisdom's olive crown.

The conclusion of the poem is in a style which does honour to modern poetry.

Whence bursts this flood of light, before whose ray
Heaven's azure concave seems to shrink away?

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As if some daring hand aside had thrown
The mystick veil that shrouds the world unknown,
Bid mortal sense the vast abyss explore,
And tempt the trackless deep, unbounded by a shore.
Lo! where, enthron'd amidst the rolling spheres,
His awful front majestick Plato rears.
Such as of old, on Sunium's rocky side,
Or where Ilissus' sacred waters glide,
From reason's light he taught the list'ning youth
Of moral beauty, and eternal truth;
Or in mysterious symbols half conceal'd
The secret lore which Memphis had reveal'd.
Now, clear'd from mortal mists, his eagle sight
Expatiates freely through the realms of light:
Inspir'd by truth he sings in bolder strain
What pow'r combines creation's golden chain;
How worlds obey the geometrick laws
Establish'd by the great eternal Cause;
And whence in human breasts immortal glows
Th' etherial flame, which heaven itself bestows:
Till, rising with its theme, the lofty ode
Ascends from nature to the throne of God.
Unseen celestial beings hover nigh
And pour their sweet accordant minstrelsy;
Through boundless space the sacred hymn prolong,
And worlds unnumber'd join the choral song.
But cease, my Muse! for not to thee is given
On earth to emulate the songs of heav'n:
No sister thou, but handmaid of the Nine;
And least of all their train as I of thine.
Immortal themes a master's hand require—
In silence I adore, and trembling drop the lyre.

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THE

# BOSTON REVIEW,

FOR

## NOVEMBER, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE 13.

*Cases of Organick Diseases of the Heart. With dissections and some remarks intended to point out the distinctive symptoms of these diseases. Read before the counsellors of the Massachusetts Medical Society. By John C. Warren,* M. D. Boston; T. B. Wait and Co. 1809.

No subject in medicine has hitherto been more involved in doubt and obscurity than diseases of the heart. Notwithstanding the frequency of these complaints, the formidable train of symptoms, which marks their progress, the very gradual manner in which they are fully unfolded, the favourable opportunities thus afforded to physicians to compare these symptoms and form a correct judgment of the nature of the morbid affection and the liberal and candid views of the publick, of the advantages resulting from a careful examination of the changes of organization after dissolution, it is to be lamented that no branch of this science has been less investigated or so little understood. From the age of Morgagni to the present time, these diseases have hardly constituted a subject of medical research; and, if we except the imperfect collections of Baillie, and the observations of Corvisart, we shall find no separate work, not even a treatise, on the characteristick symptoms of morbid affections of the heart. In consequence of the obscurity diffused over these diseases, and the great difficulty of forming an accurate diagnosis, physicians,



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it would appear, have been contented with the prominent fact, that they existed somewhere among the thoracick viscera. Hence the symptoms of diseased organization of the heart itself, of the great blood vessels connected with it, of the pericardium, of the cavities of the pleurae and even of the lungs, have been often confounded with each other, their classification has been neglected, and no criteria of either have been permanently established. The diseases, whose symptoms resemble those arising from changes of structure or volume of the heart, and which are often mistaken for it, are asthma, phthisis pulmonalis, and hydro-thorax; and it is the object of Dr. Warren, in publishing these cases, to show, "that whatever resemblance there may be in the symptoms of the first, when taken separately, to those of the latter diseases, the mode of connection and degree of those symptoms at least are quite dissimilar; and that there are also symptoms, peculiar to organick diseases of the heart, sufficiently characteristick to distinguish them from other complaints."

In this work we are presented with ten cases of the symptoms which preceded, and of the morbid changes of the heart and its great vessels, which appeared on accurate examination after the decease of the subjects. Of these, the first, of a late governour of Massachusetts, is undoubtedly the most interesting, not only from the character and station of the patient, and the accuracy and fidelity with which the gradual progress of the symptoms is recorded; but from the minute examination of the diseased organs, and the perfect demonstration of the unchangeable cause on which depended the whole series of his dreadful suffering. As we shall soon quote the observations of Dr. Warren on the symptoms of these cases taken collectively, we think it unnecessary to insert the whole of the case above mentioned, and we shall therefore confine ourselves to the description of the morbid appearances after death, which will afford a good example of the mode of investigation, and of the changes in organization in most or all of the subsequent cases.

"DISSECTION, NINE HOURS AFTER DEATH.

"EXTERNAL APPEARANCE.

"The whole body was much emaciated; the face pale and contracted. The hands were slightly oedematous. Discolourations, answering to the ribs, were observed on the thorax; many small purple spots, hard

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and prominent, on the back; excoriations on the nates; and purple spots, resembling incipient mortification, on the heel and toe.

"THORAX.

"The integuments of the thorax were free from fat: the cartilages of of the ribs ossified in various degrees, some perfectly, others slightly. Upon laying open the cavity of the thorax, it was found to contain about three pints of water, the proportion being greatest on the left side.

"The lungs were contracted into a smaller compass than usual, and were very firm to the touch. Their colour anteriorly was whitish, with small distinct purple spots; posteriourly, of a deep red, with similar spots. The right lobe adhered closely to the pericardium; it also adhered to the pleura costalis, by a great number of strong cords, which seemed to be elongations of the original adhesions. Some of them were nearly as hard as ligament, and many an inch in length. Internally the lungs presented a very compact structure. Their cells were crowded with mucus, and their vessels filled with black blood, partly fluid, and partly coagulated. Some portions were firmer and more condensed than others, but no tubercles were discovered.

"The pericardium, viewed externally, appeared very large, and occupied almost the whole space behind the opening formed by removing the sternum and cartilages of the ribs. It was situated principally on the left side, and contained about double the usual quantity of water; but was principally filled by the enlarged heart, to which it adhered anteriourly about two inches, near its base. Its parietes were, in every part, very much thickened and hardened.

"The heart presented nearly its usual colour and form, excepting on its anteriour surface, which was somewhat discoloured by coagulated lymph. It was enlarged in bulk to, at least, one half more than the healthy size. The auricles and ventricles contained coagulated blood. The tricuspid valves were in a sound state. The left auricle was double the usual size. The left ventricle was enlarged, about three times thicker and much firmer than usual. The mitral valves were very much thickened, and near the insertion of their columnae, which were sound, cartilaginous, so that they were quite rigid, and the opening made by them, from the auricle to the ventricle, was scarcely large enough to admit the passage of a finger. The semilunar valves of the aorta were ossified at their bases and apices, and the portion intermediate, between the base and apex, partly ossified, and partly cartilaginous, so as to render the valves very rigid. The aorta was at least one half larger than usual, especially at its arch. The arteria innominata, the carotid, and subclavian arteries, were uncommonly large and thick. The coronary arteries were considerably ossified.

"ABDOMEN.

"The omentum was destitute of fat. The stomach distended with flatus on the pylorick side; its cardiack extremity, lying under the liver, was pressed down and contracted. The liver was shrunk; its tunick

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corrugated, as if it had been distended, and bearing marks of inflammation; its substance harder than usual; its vessels, when divided, pouring out liquid black blood. The gall bladder was filled with bile. The kidneys were thicker, and more irregular in form, than is common. The abdominal cavity contained some water.

"HEAD.

"The bones of the cranium were unusually thick. The dura mater, which was thickened, and in many places bore marks of former inflammation, adhered to the bone at the vertex. On its internal surface, near the longitudinal sinus, there was a small ossified portion, half an inch long, and the eighth of an inch thick. The convolutions of the brain were narrow, and very strongly marked. The pia mater bore marks of pretty extensive inflammation, and adhered to the dura mater at the vertex. The cortical substance ran deep into the medullary part of the brain. The ventricles contained about double the usual quantity of water; their parts were all remarkably well defined. The vessels of the pia mater, over the corpora striata, were unusually injected with blood. The velum interpositum was very firm; the plexus choroides uncommonly thick, but pale; the opening from the right to the left ventricle large. The vessels of the brain were generally not much filled with blood.

"The BLOOD appeared every where fluid, except in some portions of the lungs, and in the cavities of the heart. It was very dark coloured, perhaps more than ordinarily thin, and oozed from every part, which was cut.

"The CELLULAR MEMBRANE, in all dependent parts, effused, when cut, a serous fluid."

After the author has concluded the description of the symptoms and the appearances on examination of the ten cases, he proceeds to the enumeration of the principal morbid changes observed in the organization of the heart, and of the appearances, which may be considered as secondary.

"ENUMERATION *of the principal morbid changes, observed in the organization of the heart, in the preceding cases.*

"Enlargement of the volume of the heart, or aneurism.*

Increase of the capacity, or aneurism of the right auricle, } with
. . . . . of the right ventricle, } thickened, or
. . . . . of the left auricle, } thin, pa-
. . . . . of the left ventricle, } rietes.
. . . . . of the aorta, with thickening of its coats.

* Morgagni uses this term, which he borrows from Ambrose Pare, to express dilatation of the cavities of the heart. It seems to be as applicable to the dilatation of the heart, as to that of an artery. I have therefore adopted it in this enumeration.

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Fleshlike* thickening of the mitral valves.
. . . . . of the aortal valves.
. . . . . of the aorta.
Cartilaginous thickening of the internal membrane of the heart, and generally of its valves.
Ossification of the parietes of the heart.
. . . . . mitral valves,
. . . . . aortal valves.
. . . . . aorta.
. . . . . coronary arteries.

.....

"ENUMERATION *of the principal morbid appearances, observed in these cases of disease of the heart, which may be considered secondary.*

"IN THE CAVITY OF THE CRANIUM.
Inflammation of the meninges.
Water between the meninges.
Water in the ventricles.

IN THE PLEURA AND ITS CAVITY.
Inflammation and thickening of the pleura.
Collection of water in its cavity.
Lungs dark coloured.
..... generally very firm, and particularly in some parts.
..... loaded with black blood.
..... crowded into a narrow space.

IN THE PERICARDIUM AND ITS CAVITY.
Inflammation and thickening of its substance.
Adhesion to the heart and lungs.
Collection of water in its cavity.

IN THE CAVITY OF THE ABDOMEN.
Collection of water.
Liver very full of fluid blood.
..... having its tunick flaccid and inflamed.
Mesenterick veins full of blood.
CELLULAR MEMBRANE full of water.
THE BLOOD every where fluid, except in the cavities of the heart."

This table of morbid organization in the heart, and the consequent changes in the structure of other portions of the animal frame, is followed by some remarks on the symptoms by which these alterations from a state of health are indicated.

"The first notice of disorder is commonly from an irregular and tumultuous movement of the heart, which occurs some time before any

* The term fleshlike is employed to express that roughness of the valves, which somewhat resembles flesh in its appearance, but which is very different from the thickening of the parietes of the heart.

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perceptible derangement of the other functions. This irregularity slowly increases, and arrives at its height before the strength of the patient is much impaired, at least in the cases which I have noticed; and as the vigour of the patient lessens, the force of the palpitations diminishes. These palpitations are often so strong, as to be perceptible to the eye at a considerable distance. They are seldom most distinct in the place where the pulsation of the heart is usually felt. Sometimes they are perceived a little below; often in the epigastrick region; and not unfrequently beneath, and on the right side, of the sternum.

"After the palpitations have lasted some time, a little difficulty of breathing, accompanied with sighing, is perceived, especially on any great exertion, ascending an eminence, or taking cold, of which there is an uncommon susceptibility. This dyspnoea becomes, as it increases, a most distressing symptom. It is induced by the slightest cause; as by an irregularity in diet, emotions of the mind, and especially movement of the body; so that on ascending stairs quickly, the patient is threatened with immediate suffocation. It occurs at no stated periods, but is never long absent, nor abates much in violence during the course of the disease. It is attended with a sensation of universal distress, which perhaps may arise from the circulation of unoxygenated blood, or the accumulation of carbon in the system; for the countenance becomes livid, and the skin, especially that of the extremities, receives a permanent dark colour. This dyspnoea soon causes distress in lying in an horizontal posture. The patient raises his head in bed, gradually adding one pillow after another, till he can rarely, in some cases never, lie down without danger of suffocation; he inclines his head and breast forward, and supports himself upon an attendant, or a bench placed before him. A few hours before death the muscular power is no longer capable of maintaining him in that posture, and he sinks backward. The dyspnoea is attended with cough, sometimes through the whole of the disease, sometimes only at intervals. The cough varies in frequency. It is always strong, and commonly attended with copious expectoration of thick mucus, which, as the disease advances, becomes brown coloured, and often tinged with blood; a short time before death it frequently consists entirely of black blood.

"The changes in the phoenomena of the circulation are very remarkable. The sanguiferous system is increased in capacity; the veins, especially, are swelled with blood; the countenance is high coloured, except in fits of dyspnoea, when it becomes livid; and it is very frequently puffed, or turgid. The brightness of the eyes, dizziness, which is a common, and head-ache, which is a frequent symptom, and in some cases very distressing, are probably connected with these changes. The motions of the heart, as has already been stated, are inordinate, irregular, and tumultuous. The pulse presents many peculiarities. In some cases, probably where there is no obstruction in the orifices of the heart, it remains tolerably regular, and is either hard, full, quick, vibrating and variable, or soft, slow, compressible and variable. Most commonly, perhaps always, when the orifices of the heart are obstructed, it is vibrating, very irregular, very intermittent, sometimes contracted and almost im-

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perceptible, very variable, often disagreeing with the pulsations of the heart, and sometimes differing in one of the wrists from the other.

"The functions of the brain suffer much disturbance. Melancholy, and a disposition for reverie, attend the early stages of the complaint; and there is sometimes an uncommon irritability of mind. The dreams become frightful, and are interrupted by sudden starting up in terrour. Strange illusions present themselves. The mental faculties are impaired. The termination of the disease is attended with slight delirium; sometimes with phrenzy, and with hemiplegia.

"The abdominal viscera are locally, as well as generally, affected. Although the digestive functions are occasionally deranged, the appetite is at some periods remarkably keen. The action of the intestines is sometimes regular, but a state of costiveness is common. The liver is often enlarged, probably from accumulation of blood. This distention is attended with pain, varies much, and, in all the cases I have seen, has subsided before death, leaving the coats of the liver wrinkled, flaccid, and marked with appearances of inflammation, caused by the distention and pressure against the surrounding parts. An effect of the accumulation of blood in the liver, and consequently in the mesenterick veins, is the frequent discharge of blood from the haemorrhoidal-vessels. This occurs both in the early and late stages of the disease, and may become a formidable symptom. Evacuations of blood from the nose are not uncommon.

"Dropsical swellings in various parts of the body succeed the symptoms already enumerated. They commence in the cellular membrane of the feet, and gradually extend up the legs and thighs; thence to the abdominal cavity, to the thorax, sometimes to the pericardium, to the face and superiour extremities; and, lastly, to the ventricles and meninges of the brain. These collections of water may be reabsorbed by the aid of medicine; but they always return and attend, in some degree, the patient's death.

"There is no circumstance more remarkable in the course of this complaint, than the alternations of ease and distress. At one time the patient suffers the severest agonies, assumes the most ghastly appearance, and is apparently on the verge of death; in a day or a week after, his pain leaves him, his appetite and cheerfulness return, a degree of vigour is restored, and his friends forget that he has been ill. The paroxysms occasionally recur, and become more frequent, as the disease progresses. Afterwards the intermissions are shorter, and a close succession of paroxysms begins. If the progress of the complaint has been slow, and regular, the patient sinks into a state of torpor, and dies without suffering great distress. If, on the contrary, its progress has been rapid, the dyspnoea becomes excessive; the pain and stricture about the praecordia are insupportable; a furious delirium sometimes succeeds; and the patient expires in terrible agony.

"Such are the symptoms, which a limited experience has enabled me to witness. Others, equally characteristick of the disease, may probably exist."

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Having thus enumerated the symptoms, which in a greater or less degree always accompany diseases of the "primary organ of circulation," Dr. Warren endeavours to establish the difference of symptoms, as deduced from the previous cases, between those complaints and the asthma and dropsy in the breast. The resemblance he thinks is merely nominal.

"The cough in hydro-thorax, unlike that which attends organick diseases of the heart, is short and dry; the dyspnoea constant, and not subject to violent aggravations. An uneasiness in a horizontal posture attends it, but no disposition to incumbate the body forward. These are some of the points, in which these two diseases slightly resemble each other. Those, in which they totally differ, are still more numerous; but as most of them have been already mentioned, it is unnecessary to indicate them here.

"It is probable, that the two diseases commonly arise in patients of opposite physical constitutions; the hydro-thorax in subjects of a weak relaxed fibre; the organick diseases of the heart in a rigid and robust habit. The subjects of the latter affection, in the cases which have fallen under my observation, were, with the exception of one or two instances, persons of ample frame, and vigorous muscularity, and who had previously enjoyed good health. In nearly all these cases the collection of water was principally on one side, yet the patients could lie as easily on the side where there was least fluid, as on the other; which, in the opinion of most authors, is not the case in primary hydro-thorax. It should also be observed, that, in many of the cases, there was only a small quantity of water in the chest, and that in neither of them was there probably sufficient to produce death. May not primary hydro-thorax be much less frequent, than has commonly been imagined?"

It might perhaps be considered satisfactory, although the modes of treatment would not probably be varied by the knowledge, to be able to ascertain by the symptoms, whether they proceeded from an aneurism or dilatation of the heart itself, or were the result of a thickening or ossification of its valves. The author does not absolutely point out any criterion on which such a judgment may be correctly formed; but in case tenth, he observes that "the indistinctness of the palpitations, the want of hardness in the pulse, and the slow progress of the disease, indicate a loss of power in the heart, the effect of the distention and thinness of its parietes," and this opinion was verified in the subsequent dissection, where "the heart was enlarged to double its usual size."

To account for this augmentation of bulk in the heart, Dr. W. supposes that,

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"When a cavity of the heart is situated in the course of the circulation immediately behind a contracted orifice, it seems probable that the contraction may have an important influence in originating the enlargement or aneurism of that cavity; but, where there is no contraction of an orifice, what is the obstruction which impedes the free discharge of blood from the heart, and causes the first yielding of its parietes? Perhaps a violent simultaneous action of many muscles, from great exertion, may, during the systole of the heart, impede the passage of the blood through the arteries, drive it back upon the valves of the aorta, and resist the heart at the moment of its contraction. If the parietes of the heart yield, in one part, it is easy to conceive a consequent distension of the remainder to any degree; for, during the systole of the heart, the columnae approximate, till their sides are in contact, to protect the parietes of the heart; but, if these be distended, the columnae can no longer come in contact with each other, and the blood passing between them will be propelled against the parieties, and increase their distention. The left ventricle being thus dilated, the mitral valves will not be able to completely cover its orifice, and part of the blood will escape from the ventricle, when it contracts, into the auricle when dilated with the blood from the lungs; and this undue quantity of blood will gradually enlarge the auricle. A resistance will arise, from the same cause, to the passage of the blood from the lungs, thence to that from the right ventricle and auricle, and thus these cavities may become enlarged in their turns. When an ossification of the aorta, or of its valves, exists, there will be a resistance to the passage of the blood from the left ventricle, either by a loss of dilatability in the artery, or a contraction of the orifice by the ossified parts. In either case, the blood will reflow upon the heart, and dilate the left ventricle, as in *case the first*, and others; and, if the mitral valves be thickened and rigid, the left auricle will be more dilated than in a case of simple aneurism of the left ventricle, as appeared also in the *first case*."

It is not so easy, according to the author, to produce an adequate cause for the formation of the serous fluids, which usually accompany these diseases, and are found in the thorax and abdomen, and even in the brain, after death.

"The cause of the serous collections is not so readily discovered. In this case, as in most of the others, we found a considerable quantity of water in the abdominal cavity. Dropsy is commonly considered as a disease of debility, but in these cases it often appeared, while the strength was unimpaired, and the heart acted with very extraordinary force. If the blood was driven with rapidity through the arteries, while an obstruction existed at the termination of the venous system in the heart, the consequences must have been accumulation in the venous system, difficult transmission of the blood from the extreme arteries to the veins, overcharge of the arterial capillary system, consequent excitement of the exhalant system to carry off the serous part of the blood, for which it is adapted, and thence a serous discharge into the cavities, and



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also on the surface of the body; for great disposition to sweating is a common symptom. In addition to these, there is another cause of the universality of these effusions. The blood, in all the cases which I have examined, is both before and after death, more thin and watery than healthy blood. How this happens, our knowledge of the theory of sanguification does not enable us to determine. Perhaps, as the imperfect respiration must cause a deficiency of air, and consequently of oxygen, in the lungs; and as the absorption of oxygen is a cause of solidity in many bodies, this tenuity of the blood may proceed from a deficient absorption of oxygen. However this may be, it is certain that the blood is very much attenuated, though with considerable variations in degree, as it is sometimes found thin on opening a vein, and at a subsequent period is thicker; varying perhaps according to the continuance of ease or difficulty in respiration. It is certain, that this attenuation of the blood must tend to an increase of the serous exhalations.

"That these secondary dropsies are not the effect of debility appears pretty evident from considering, that they often exist while the strength of the patient is yet undiminished, while all the other secretions, except that of the urine, are carried on with vigour, and while the appetite and digestive function are not only unimpaired, but improved."

On the causes and modes of treating this desease, either with the view of effecting a radical cure, or of palliating the most urgent symptoms, Dr. Warren makes the following observations.

"The causes of this disease may, probably, be whatever violently increases the actions of the heart. Such causes are very numerous; and it is therefore not surprising, that organick diseases of the heart should be quite frequent. Violent and long continued exercise, great anxiety and agitation of mind,* excessive debauch, and the habitual use of highly stimulating liquors, are among them.

"The treatment of this complaint is a proper object for investigation. Some of its species, it is to be feared, must forever remain beyond the reach of art; for it is difficult to conceive of any natural agent sufficiently powerful to produce absorption of the thickened parietes of the heart, and at the same time diminish its cavities; but we may indulge better hopes of the possibility of absorbing the osseous matter and fleshy substance deposited in the valves of the heart and coats of the aorta. A careful attention to the symptoms will enable us to distinguish the disease, in its early stages, in which we may undoubtedly combat it with frequent success.

"Although it may not admit of cure, the painful symptoms attending it may be very much palliated; and, as they are so severely distressing, we ought to resort to every probable means of alleviating them. Reme-

* It has been remarked by the French physicians, and particularly by M. Corvisart, physician to the emperour of France, that these organick diseases were very prevalent after the revolution, and that the origin of many cases was distinctly traced to the distressing events of that period.

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dies, which lessen the action of the heart, seem to be most commonly indicated. Blood-letting affords more speedy and complete relief, than any other remedy. Its effect is quite temporary, but there can be no objection to repeating it. The digitalis purpurea seems to be a medicine well adapted to the alleviation of the symptoms, not only by diminishing the impetus of the heart, but by lessening the quantity of circulating fluids. Its use is important in removing the dropsical collections; and for this purpose it may often be conjoined with quicksilver. Expectoration is probably promoted by the scilla maritima, which, in a few cases, seemed also to alleviate the cough and dyspnoea. Blisters often diminish the severe pain in the region of the heart, and the uneasiness about the liver. It has been seen, that the excessive action of the heart sometimes produces inflammation of the pleura and pericardium, and that the distention of the coat of the liver has the same effect upon that membrane in a slighter degree. Vesication may probably lessen those inflammations. When the stomach and bowels are overloaded, a singular alleviation of the symptoms may be produced by cathartick, and even when that is not the case, the frequent use of moderate purgative medicines is advantageous. Full doses of opium are, at times, necessary through the course of the complaint. The antiphlogistick regimen should be carefully observed. The food should be simple, and taken in small quantities, stimulating liquors cautiously avoided, and the repose of body and mind preserved, as much as possible."

This small but valuable work closes with a record of a case of hydro-thorax, in which the right cavity of the pleura was entirely filled with water, and of which at least three quarts were removed. It is adduced to prove that the symptoms of this disease bear only a remote analogy to those of organick diseases of the heart, for as the author observes,

"It seems, then, that water may exist in the cavity of the thorax, without any remarkable symptoms, except dyspnoea and difficulty in assuming the horizontal posture. But in organick diseases of the heart, there is a long train of frightful symptoms, distinguishable by the most superficial observers. We infer that these disorders have been unnecessarily confounded."

We have thus endeavoured to present to the reader a view of the most interesting parts of this work. We hope the author will consider it only as the basis of a larger volume, and that, as opportunities shall offer for extending his researches and arranging the knowledge he must acquire, he will think that the publick has a claim too strong to allow him to withhold the result of his investigations.

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ARTICLE 14.

*The Lady of the Lake; a poem, by Walter Scott, Esq.* Boston; T. B. Wait and Co. 1810.

With Mr. Scott, as he presents himself to the world in the character of a poet, our readers are so well acquainted, that the mere naming of the author were perhaps enough to send them one and all to the booksellers for the Lady of the Lake. But as reviewers, we feel ourselves bound to take somewhat more than a passing notice of a poem, which in the perusal, as by some thrilling charm, has entranced us with the contemplation of "Knighthood's dauntless deed, and Beauty's matchless eye."

The Lady of the Lake, if it should not brighten, can never, we think, tarnish the lustre of those armorial bearings, which, as the finest poet of the age, and a lineal descendant in poetick feeling from Spenser, Mr. Scott may justly challenge for his own, by a better title than letters patent or blood.

We have called Mr. Scott the finest of the English poets now living, and we will not qualify the assertion with an exception in favour even of Mr. Campbell. Campbell's "Pleasures of Hope," like his subject, is a calm, tranquil flow of verse, by no means over-sweetened with the melody of Pope. Many of the pictures presented by this poem are drawn indeed with a free and easy outline, and some of them are touched and mellowed to the softness of fairy scenery; but what group of imagery in the Pleasures of Hope does not fade to the dim uncertainty of loose and general sketches, when compared with Scott's landscape of the Teviot, or the objects as they present and arrange themselves in Surry's mystick vision. We might here shew, were it proper, that Wyoming, perhaps from a childish fastidiousness of taste, is a tame and meagre performance, a "lean and flashy song," wholly unworthy of one who in his earlier years had rapt us into a turbid transport by the enthusiastick poetry and patriotism of his "Naval Ode."

We cannot suffer this opportunity to escape without expressing our decided opinion, that neither ancient nor modern times can boast of a bolder and more impassioned strain of Pindarism, than breathes, from the first strophe to the last, through Campbell's "Mariners of England." Such notes,

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sounding as they do in a deep and various harmony from the Theban lyre, were enough "to engage," in the language of Milton, "the untainted hónour of English knighthood, to unfurl the streaming red cross, or to rear the horrid standard of those fatal guly dragons."—Supported by this ode, the fame of Campbell stands secure and impregnable: for while Great Britain shall continue to assert her incontestible rights as guardian of the civilized world, this ode will not be forgotten. As often as it shall be sung in triumph, it will burst as in the redoubling echoes of ten thousand cannon from the rocks of Trafalgar.

The Lady of the Lake occupies six cantos; and each canto contains the transactions of one of the six days through which the action lasts. "The scene is laid chiefly in the vicinity of Loch-Katrine in the Western Highlands of Perthshire."

The story, which keeps the hero rather too much out of sight, is simple and interesting. The incidents are so clearly developed, and so happily connected in the narrative, that few or no marginal explanations are wanted. Indeed the story may go alone, without the leading strings of arguments or running notes. The action advances regularly through the six cantos, without any awkward hints about the denouement, which toward the close of the "Guard Room," breaks out upon the reader like the stag in the "Chase," bounding in full breath and speed from the shades of Glenartney. We will not trifle with our reader's good humour by any attempt to abridge a story, which, though delightful in the court dress of rhyme, might perhaps in plain prose appear to want variety and interest.

One of the noblest passages in the Lady of the Lake appeared in a late Anthology. We shall make one more extract, such as will justify the full praise which we have given, as some faint acknowledgment of the pleasure we have derived from this and the author's other enchanting tales. It is from the second canto.

"STANZA XVI.

"Far up the lengthened lake were spied
Four darkening specks upon the tide,
That, slow enlarging on the view,
Four manned and masted barges grew,
And bearing downwards from Glengyle,
Steered full upon the lonely isle;

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The point of Brianchoil they passed,
And to the windward as they cast,
Against the sun they gave to shine,
The bold Sir Roderick's bannered pine.
Nearer and nearer as they bear,
Spears, pikes, and axes flash in air.
Now might you see the tartans brave,
And plaids and plumage dance and wave;
Now see the bonnets sink and rise,
As his tough oar the rower plies;
See, flashing at each sturdy stroke,
The wave ascending into smoke;
See the proud pipers on the bow,
And mark the gaudy streamers flow
From their loud chanters* down, and sweep
The furrowed bosom of the deep,
As, rushing through the lake, amain
They plied the ancient Highland strain.

XVII.

Ever, as on they bore, more loud
And louder rung the pibroch proud.
At first the sounds, by distance tame,
Mellowed along the waters came,
And, lingering long by cape and bay,
Wailed every harsher note away;
Then, bursting bolder on the ear,
The clan's shrill Gathering they could hear;
Those thrilling sounds, that call the might
Of old Clan-Alpine to the fight:
Thick beat the rapid notes, as when
The mustering hundreds shake the glen,
And, hurrying at the signal dread,
The battered earth returns their tread;
Then prelude light, of livelier tone,
Expressed their merry marching on,
E'er peal of closing battle rose,
With mingled out-cry, shrieks, and blows;
And mimick din of stroke and ward,
As broad-sword upon target jarred;
And groaning pause, e'er yet again,
Condensed, the battle yelled amain;
The rapid charge, the rallying shout,
Retreat borne headlong into rout;

* The drone of the bag-pipe.

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And bursts of triumph, to declare
Clan-Alpine's conquest—all were there.
Nor ended thus the strain; but slow,
Sunk in a moan prolonged and low,
And changed the conquering clarion swell,
For wild lament o'er those that fell.

XVIII.

The war-pipes ceased; but lake and hill
Were busy with their echoes still,
And when they slept, a vocal strain
Bade their hoarse chorus wake again,
While loud an hundred clans-men raise
Their voices in their chieftain's praise.
Each boat-man, bending to his oar,
With measured sweep the burthen bore,
In such wild cadence, as the breeze
Makes through December's leafless trees:
The chorus first could Allan know,
"Roderigh Vich Alpine, ho! iro!"
And near, and nearer as they rowed,
Distinct the martial ditty flowed.

Our readers will excuse us for extracting a note from the appendix, (which contains much curious and some valuable learning) as it is closely connected with the preceding extract.

"NOTE XI.

..... *the pibroch proud*.....St. xvii.

"The connoisseurs in pipe-musick affect to discover in a well-composed pibroch, the imitative sounds of march, conflict, flight, pursuit, and all the "current of a heady fight." To this opinion, Dr. Beattie has given his suffrage in the following elegant passage. "A *pibroch* is a species of tune peculiar, I think, to the Highlands and western isles of Scotland. It is performed on a bagpipe, and differs totally from all other musick. Its rythm is so irregular, and its notes, especially in the quick movement, so mixed and huddled together, that a stranger finds it impossible to reconcile his ear to it, so as to perceive its modulation. Some of these pibrochs, being intended to represent a battle, begin with a grave motion, resembling a march; then gradually quicken into the onset; run off with noisy confusion, and turbulent rapidity, to imitate the conflict and pursuit; then swell into a few flourishes of triumphant joy; and perhaps close with the wild and slow wailings of a funeral procession."—*Essay on Laughter and Ludicrous Composition*, Chap. iii. *Note.*"

Mr. Scott's measures, in his Lady of the Lake, are more regular than those in either of his other poems. But this regulari-

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ty, instead of increasing, seems to lessen the sweetness of his numbers. His rhymes, which in the Lay of the Last Minstrel and Marmion were often far from homotonous, are, in this poem, with scarcely a single exception, scrupulously exact.—Swift himself could hardly except to a couplet in the Lady of the Lake, as wanting any one of the properties of a perfect distich.

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## RETROSPECTIVE REVIEW.

### ARTICLE 27.

*The Algerine Captive, or the Life and Adventures of Doctor Updike Underhill, six years a prisoner among the Algerines.* 2 *vols.* 12*mo.* Walpole, N. H. 1797.

This little work is very undeservedly hastening to oblivion. It contains an admirable picture of the manners of the interiour of New England—of that combination of native shrewdness and well-meaning simplicity, which is so remarkably the characteristick of our countrymen. Whatever foreigners may imagine, we know that Yankees are not all horse-jockies and knaves, but that, united with a native enterprise and quickness of parts, which has been mistaken for cunning, they have a strong sense of religious obligation, and a plain practical piety, equally remote from indifference and ostentation. Their faults arise from their situation. The general equality of property makes them arrogant and presumptuous, and the frequency of elections nourishes a spirit of intrigue and faction. They are eager in the pursuit of wealth, because they are enterprising and free ; they are ambitious, because the highest offices are open to all ; they are sturdy and independent, because every man confides in himself for his property and his station in society.

One of our most common errours, however, consists in giving our children an education which raises them above the situation of their parents. A farmer's boy, who returns from college with a cultivated taste and literary habits, feels degraded in the society of his unlearned friends. He is above mechanical employments—the want of capital deters him from com-

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merce—and one of the learned professions, if not his original object, becomes his only resource.

"In my childhood," says Dr. Updike Underhill, "I was sent, as is customary, to a woman's school in the summer, and to a man's in the winter season, and made great progress in such learning as my preceptors dealt in. About my twelfth year, our minister, who made it his custom to inspect the schools annually, came to our district. My master, who looked upon me as his best scholar, directed me to read a lesson in Dilworth's Spelling Book, which I recited as loud as I could speak, without regard to emphasis or stops. This so pleased our minister, who prided himself on the strength of his own lungs, that a short time after, coming to my father, to *dicker* (as they stiled it) about a swop of cattle, and not finding my father sharp at the bargain, he changed the discourse upon me; observing how delighted he was with my performances at school. What a pity it was such a genius was not encouraged. "Mr. Underhill, you must put Updike to learning." My father pleaded poverty. When I went to Harvard college, replied the minister, I was poor indeed. I had no father with a good farm to assist me; but with being Butler's freshman and ringing the bell the first year, waiter the three last, and keeping school in the vacations, I rubbed through, and am now what I am; and who knows, continued he, but when Updike has completed his education, he may make a minister, and possibly, when my usefulness is over, supply our very pulpit.

"My mother here interfered. She was a little spare woman. My father was a large bony man; famous in his youth for carrying the ring at wrestling; and in his latter years, for his perseverance at town-meetings. But notwithstanding my father's success in carrying points abroad, my mother, some how or other, always contrived to carry them at home. My father never would acknowledge this; but when a coarse neighbour would sometimes slily hint the old adage of the gray mare being the better horse, he would say to his particular friends that he always was conqueror in his domestick warfare; but he would confess that he loved quiet, and was of late *tired of perpetually getting the victory*."

In consequence of his mother's interference, Updike was sent to college, where, at the expense of half his father's farm, he was regularly graduated. After hesitating some time in the choice of a profession, he at length decided to become a physician. His journeys through the country, as an itinerant doctor, form the most amusing part of the work.

"Being sent for one day, to attend a man whose leg was said to be broken, by a fall from a frame at a raising, I found upon my arrival at the patient's, that a brother of the faculty from the vicinity, had arrived before me and completed the operation. He was celebrated for his skill in desperate cases; and [was] universally allowed to be a man of learning. He had prescribed a gill of burnt brandy with a pepper pod in it, t



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keep up the patient's spirits, under the operation, and took another himself to keep his hand steady. He splintered the fractured limb with the bone of two pair of old fashioned stays he had caused to be ripped to pieces, and bound round the leg with all the garters in the neighbourhood. He bowed gracefully, as I entered, and regretted extremely that he had not my assistance in setting the bones; and with a loud voice and the most unparalleled assurance, began to lay the case before me, and amplify the operation he had performed. Sir, said he, when I came to view the patient, I had little hopes of saving his life. I found the two lesser bones of the leg, the *musa* and the *tristis*, shivered into a thousand splinters; while the larger bone, the *ambobus*, had happily escaped unhurt. Perceiving I could scarce refrain from laughing, and was about to speak—Sir, said he, winking upon me, I perceive you are one of us men of science, and I wish you to suspend your opinion until a private consultation, &c.

Updike, finding no encouragement to settle in New England, pursues his travels through the southern states, and at length embarks as a surgeon on board of a slave ship. On his return from Africa, he was captured by a rover and carried to Algiers. The second volume, which describes his adventures among the Algerines, is much inferiour to the first. It is a collection of common-place remarks upon the Barbary powers, and a relation of common incidents, accompanied with many trite reflections.

There is one chapter, however, in this volume, which deserves the most pointed reprehension. It is the conversation between Updike and the Mollah, on the comparative merits of the Christian and Mahometan religions. The author has so decidedly given the Mollah the best of the argument, that the adherence of Updike to Christianity seems the effect rather of obstinacy than of conviction. We enter our solemn protest against this cowardly mode of attacking revelation. It has not even the merit of novelty. Voltaire set the example—and a herd of petty novelists, who thought that to be impious, was to be a Voltaire, have gladly shewn their wit at the expense of their religion.

Another glaring fault of the work, is a perpetual invective against classical learning. The people of New England will not now be told that "confining a lad of lively genius to the study of them (the learned languages) for five or six of the most precious years of his youth, is like the ingenious cruelty of those tyrants, who chained the living and the dead together;" nor will *they* esteem it any reason for rejecting the

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precious remains of ancient poetry and eloquence, that "Voltaire, D'Alembert, and Diderot, when they completed their education, were probably ignorant of the cognata tempora of a Greek verb." Yes—let those who are French in religion and literature take their example from Voltaire, D'Alembert, and Diderot, we range ourselves on the side of pure morals and correct literature. Fidei arx alta manebit.

The inhabitants of New England may derive much instruction from this little work, particularly in the education of their children. To give a child a better education than his parents received, is an honourable and a useful attempt—but it has its limits. Many a farmer's daughter has been ruined by boarding-school *accomplishments*; and many a professional man has sunk into poverty and knavery, who would have risen to wealth and honour in his father's calling. It is the misfortune of our New England academies, that by professing to teach every thing, they encourage an opinion that every thing may be learned under their direction; and a boy, who has spent a few months at one of these popular institutions, returns to his friends too proud for labour, and too vain for farther improvement. His self-conceit is mistaken for genius, and he is hurried into a profession to starve with honesty, or to gain a subsistence by knavery. The evil is too apparent to escape observation, but the good sense of the community can alone apply a remedy.

## INTELLIGENCE.

FOR THE ANTHOLOGY.

### THE INAUGURATION OF PRESIDENT KIRKLAND.

On Wednesday the 14th of November, John Thornton Kirkland, D. D. was inaugurated at Cambridge, as President of Harvard University. We should think ourselves negligent in our duty, if we omitted to give some account of an event of so much publick interest, and which we feel so much pleasure in announcing.

At 11 o'clock in the forenoon a very long procession was formed, which beginning at Harvard Hall, and making a cir-

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cuit, proceeded to the meeting house. The order of the procession was as follows:

Students in the University.
Librarian, with the College Seal, Charter, &c.
Regent, with the College Keys.
Members of the Corporation.
Officers of Instruction and Government.
Sheriffs of Suffolk and Middlesex.
His Excellency the Governour and the President elect.
The Governour's Aids.
The Honourable and Reverend Overseers.
Visitors of the Professorship of Natural History.
Committee on the Boylston Prize Questions.
Resident Graduate Students.
Honourable J. ADAMS, C. STRONG, C. GORE, F. DANA, R. T. PAINE, T. PICKERING, J. LLOYD, and W. N. BOYLSTON, Esquire.
Officers of Rev. Dr. KIRKLAND's late Church and Congregation.
Members of the American Academy, and of the Historical Society.
Gentlemen particularly invited.
Judges of the Supreme Judicial Court.
Attorney and Solicitor General, and Reporter of Decisions.
Secretary and Treasurer, Adjutant and Quarter Master General, of the Commonwealth.
Judges, Attorneys, and Officers of the Federal and State Courts.
Ministers of the Gospel.
Members of the National and State Legislatures.
Municipal Officers and Instructers of Youth in Cambridge, Boston, and the neighbouring towns.
Alumni of the College.
Other Gentlemen attending.

When arrived at the meeting-house, the exercises of the day were opened with an address and prayer by the venerable President pro tempore of the Corporation, Dr. Lathrop. The ceremony of inauguration immediately followed, which was performed by his Excellency the Governour; after an address in Latin to the audience and President elect, he proceeded to invest him with the robes of his office, and to deliver to him the charter, seal, records, and keys of the university. The President then made a Latin reply to his Excellency, in which he paid him the merited compliment, that his name would always be remembered among those of the patriots, who asserted the doubtful liberties of our country. The ceremony, which was conducted throughout with great dignity and propriety, was closed by his Excellency's repeating a Latin prayer of benediction. The ceremony of inauguration

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was immediately followed by an oration in Latin, by Mr. Thacher, the Librarian of the University. The correctness and purity of the composition, and the uncommon gracefulness, propriety, and animation of his manner, were such as his friends ventured to expect from so elegant a scholar. The audience were then addressed by the President in English. In the address, among other striking passages, was a mention of the two last Presidents, and particularly a character of President Willard, with whom Dr. Kirkland had formerly been connected in the government of the University. The literary exercises of the forenoon were very agreeably concluded with a poem by a senior sophister of the University, Frothingham, who interested and gratified the audience by the elegance of his poetry, and his unusually fine style of speaking. An anthem performed by the students followed, and the whole was closed with prayer, by Dr. Elliot. The procession then returned, and his Excellency, together with his Honour the Lieutenant Governour, the different branches of the government of the University, and the Clergy who were present on the occasion, together with strangers particularly invited, dined in the commons' hall. After dinner were recited in the hall, a Latin prize ode, by Bingaman, a junior sophister, and a Greek prize ode, by Story, a senior sophister. During the day, a vote passed the Board of Overseers, to request copies for publication of the several performances, which had been delivered.

The degree of Doctor of Laws was on this occasion conferred on Presidents Dwight of Yale, and Smith of Princeton Colleges, and the degree of Doctor of Divinity on President Appleton, of Bowdoin College.

During the evening the college buildings were illuminated, and a ball was given by the students, at which his Excellency and the President were present.

We congratulate the friends of Harvard University on this splendid day for that ancient institution. We do not recollect to have been present on any one of its publick days, when more universal pleasure and satisfaction were expressed. We do not know a time, when its prospects were brighter than they now are. Before the election of President Kirkland, the immediate government of the University was composed of men in no common degree respectable for their talents, learning, peculiar qualifications for their respective offices of in-

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struction, and the prudence and judgment with which they had managed the internal concerns of the College. With the best wishes and expectations of these men, and of all the friends of the University, the new President is welcomed to his office; and looked up to for all that his abilities, and all that a deep interest in the cause of religion, morality and literature, can effect for the benefit of the institution, over which he presides.

Harvard University we all of us regard with high respect, and most of us acknowledge with gratitude as our literary parent. On its prosperity we believe that the flourishing state of literature in our country, and consequently the respectability and happiness of our country itself, very essentially depend. Very much must depend upon the tastes here cultivated, the sciences here taught, the principles here inculcated, and the views here opened to those, who are to go abroad into society, and be its teachers, guides, and governours. The prosperity of this University and its necessary consequences will tend perhaps more than any thing else to establish our literary character, and to put to silence those wonderfully silly and idle tales, which continue to be circulated concerning our manners, customs, and the state of letters among us, even in some respectable publications* on the other side of the Atlantick. We felicitate ourselves therefore on the publick interest and regard which have been and continue to be shewn to our Alma Mater. We trust that her flourishing state will continue. We trust that if in aid of any plans of greater usefulness, she should have occasion to call on the munificence of the publick, that she will not call in vain. Of the opulent men of our state, and especially of the merchants of Boston, she has never had reason to complain. Their liberality has indeed in seasons of prosperity been open to all who had any claim upon it, and to many, whose claims if doubtful were not disputed. It would have been strange therefore if this liberality had been denied to the most venerable of all our literary institutions, and to one, whose prosperity should be particularly their care.

* See a Review of Dr. Holmes' Annals, in a late number of the Quarterly Review.

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THERMOMETRICAL OBSERVATIONS, &c. OCTOBER, 1810.

| | Greatest heat. | Least heat. | Mean heat. | | Fall of rain. |
|---|---|---|---|---|---|
| 1 | 83° | 63° | 73.80 | Fair. | |
| 2 | 68 | 58 | 63.57 | Do. | |
| 3 | 68 | 56 | 61.60 | Do. | |
| 4 | 80 | 54 | 70.80 | Do. | |
| 5 | 83 | 61 | 71.75 | Do. | |
| 6 | 82 | 60 | 73 | Do. | |
| 7 | 64 | 58 | 60·67 | Slight rain, cloudy. | |
| 8 | 63 | 53 | 56.50 | Cloudy. | |
| 9 | 58 | 46 | 50.60 | Fair, cloudy. | |
| 10 | 62 | 39 | 54.40 | Fair. | |
| 11 | 53 | 40 | 46 | Do. | |
| 12 | 57 | 32 | 45 | Do. | |
| 13 | 60 | 36 | 51.83 | Cloudy, slight rain. | |
| 14 | 66 | 54 | 60. | Cloudy. | |
| 15 | 64 | 52 | 58.20 | Do fair. | |
| 16 | 67 | 45 | 58.14 | Foggy, fair, foggy. | |
| 17 | 58 | 39 | 50.20 | Fair. | |
| 18 | 49 | 34 | 41.50 | Do. | |
| 19 | 58 | 30½ | 46.35 | Do. | |
| 20 | 62 | 36 | 52 | Do. | |
| 21 | 75 | 52 | 63.20 | Do. hazy. | |
| 22 | 68 | 49 | 59.83 | Fair. | |
| 23 | 40 | 34 | 38. | Do. | |
| 24 | 45 | 31 | 37.83 | Do. | |
| 25 | 51 | 29½ | 39.50 | Do. | |
| 26 | 68 | 32 | 53.67 | Do. | |
| 27 | 65 | 42 | 51.80 | Do. | |
| 28 | 68 | 39 | 53 | Do. | |
| 29 | 56 | 42 | 48.60 | Cloudy, rain. | 0,1 |
| 30 | 51 | 33 | 42.25 | Fair. | |
| 31 | 43 | 29 | 36.50 | Do. | |

1st. Greatest heat 83° } Extreme 54°.
31st. Least heat 29° }

Mean heat 54,357.

Number of observations 168.

The diurnal mean heat is deduced from a number of observations made from 6 o'clock A. M. to 10. P. M.

W. C.

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From the Annales de Chimie, of March, 1810.

## Description and Analysis of the Meteorick Stone, which fell at Weston, in North America, the 4th December, 1807.

BY DAVID BAILIE WARDEN, ESQ.
Consul General of the United States, at Paris.

### DESCRIPTION.

This aerolite presents, in general, the same characters as those hitherto examined. It is enveloped with a thin, black, and uneven crust. The mass is principally composed of a granular substance, which breaks easily: it has an earthy appearance and a gray cinerous colour, which, in certain parts, passes to a whitish gray.

Those portions, which possess this last tint, and which are as if glued in the mass, have a round form, so that they are distinguished by circular or oval spots which interrupt the general colour. Its specifick gravity is about 3,3: the sharp parts cut glass.

In observing the fractured parts of the stone, we there perceive: 1°. Particular globules which are easily detached; little cells in which they are placed, and of which the substance is like that of the stone itself, except that its grain is more compact, and its fracture smoother.

In exposing it to a strong light, we see traces of a lamellar tissue: 2°. grains of metallick iron, which, by polish, assume a whiteness, yield to the hammer, and attract very sensibly, the magnetick needle: 3°. grains of oxyded iron of the colour of rust. 4°. Metallick particles extremely small, of a silver white colour which seem to be of iron; and this opinion is strengthened, when we recollect, that the native iron of Kamerdorf, and that of pseudo-volcanick origin, present, in certain parts, a silver white colour.

I have not seen any mark of sulphurated iron, although I found it by the analysis, as will hereafter appear.

All the fragments of this stone have a magnetick property. but without polarity, and the iron, which is very visible in certain parts, is so disseminated in all others where it escapes the eye, that the property of which there is question, manifests itself even in the smallest particles isolated by trituration.

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I found it even in the globulous bodies which are first mentioned.

Pieces of this stone weighed from six to even one hundred pounds.

ANALYSIS.

Having ascertained, by preliminary essays, that this stone contained chrome, nickel, iron manganese, lime, magnesia, silex, alumine, and sulphur; I employed the following method of separating each of these substances.

1°. 100 grains of this stone, from which the metallick iron was isolated, by means of the magnetick needle, after being pulverised, were treated with a considerable quantity of water, through which was passed a current of oxigenated muriatick gas: by this means, the sulphur being converted into sulphurick acid, by the oxigen of the oxigenated muriatick acid, sulphats and muriats were obtained.

2°. The whole was evaporated to siccity, and treated with two parts of alkokolick potash: after fusion the mass presented a sallow colour, and its dissolution in water was of a fine yellow.

3°. The portions of the mass, which remained undissolved in water, were dissolved in an excess of muriatick acid, and being evaporated to siccity, I separated the silex, which after calcination, weighed 41 grains.

4°. Into the muriatick acid was poured carbonat of potash in excess, which formed an abundant precipitate after an hour of ebullition.

5°. The liquor contained sulphat aud chromat of potash: after being made acid, it was precipitated by muriat of barytes in excess, and there was obtained sulphat of barytes, corresponding to $2\frac{1}{3}$ of sulphur: and saturating afterwards the excess of acid by an alkali, I obtained chromat of barytes corresponding to $3\frac{1}{3}$ of chromick acid.

6°. The precipitate, No. 4, was submitted (still in a humid state) to the action of alkokolick potash, and after filtration, the liquor gave, by means of the muriat of ammoniack, a grain of alumine.

7°. Ammoniack was poured into the remains of the precipitate, after having dissolved it in an excess of muriatick acid. The oxyds of iron and manganese were precipitated, and the lime and magnesia remained in dissolution.



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8°. The precipitate was isolated, and the lime separated from the magnesia by the oxalat of ammoniack, which, after calcination, weighed 3 grains.

The magnesia was precipitated by caustick potash : it weighed, after dessication, 16 grains.

9°. The oxyds of iron and manganese were dissolved in an excess of muriatick acid, and pouring, by little and little, saturated carbonat of potash into the dissolution until red flocoules were visible, and then leaving it to repose 24 hours, all the carbonat of iron precipitated, whilst that of the manganese remained in the liquor.

The carbonat of iron, after calcination, gave 24 grains of oxyd : and that of manganese, deposited by ebullition, by the same operation, only $1\frac{1}{3}$.—Which makes in all :

| | |
|---|---|
| Silex . . . . . | 41 |
| Sulphur . . . . . | $2\frac{1}{3}$ |
| Chromick acid . . . | $2\frac{1}{3}$ |
| Alumine . . . . . | 1 |
| Magnesia . . . . . | 16 |
| Lime . . . . . | 3 |
| Oxyd of iron . . . . | 30 |
| Oxyd of manganese . . | $1\frac{1}{3}$ |
| Loss . . . . . | 3 |
| Total . . . . | 100 |

*Analysis of the metallick iron isolated by the magnetick needle* 1°. 100 parts of this stone gave 28 of metallick iron, which is very brittle, owing to the nickel it contains. 2°. 40 grains of this iron were dissolved in nitro-muriatick acid, and by means of ammoniack in excess, the oxyd of iron was separated, which weighed 45 grains. The dissolution of nickel in this alkali was evaporated to siccity to expel all the ammoniack. The oxyd of nickel was redissolved by muriatick acid, and precipitated by the prussiat of potash, which gave 1 grain of the prussiat of nickel. We may infer, from these physical characters, and results of chemical analysis, that this stone is like all other meteorick stones hitherto known.

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From the Washingtonian, published at Windsor, Vermont

## AMERICAN PORCELAIN.

About eighteen years ago, two men in the town of Monkton, in this state, were digging for iron ore, and, about four feet from the surface of the ground, came to a white substance, which from its resemblance to white lead, they supposed would make putty. They accordingly made trial of it, and found it to answer their best wishes. They afterwards penetrated the bed about twenty-five feet, and observed the material to grow more pure, the farther they went down. Considerable quantities of putty have since been made and carried abroad for sale, and, by those who have used it, it is preferred to any other. A house in Vergennes was also painted with it, about sixteen years since, and still exhibits a hard coat, impervious to the weather. Owing to the narrow circumstances of the then owners, and the doubts and scruples of people about letting a certainty go for an uncertainty, as they called it, this material was rather talked of as valuable, than put to the test of experiment, though it was still used in towns in the vicinity of the bed; and it was not till a little more than a year ago, that any adequate ideas were entertained as to the real properties and value of the "*putty stuff*," as it was called. The friends to American manufactures will be pleased to hear, that this so long neglected material is now ascertained to be *argilla apyra*, or porcelain clay, and that a company is now forming, with a view of manufacturing it into *Crockery and China Ware*. A very excellent kind of stone ware is already made, by mixing it with a certain proportion of common blue clay. This clay is found on the eastern side of a hill rising in an angle of about forty degrees, and is deposited in *strata*, having a variable number of degrees, of northern depression, and the strata are intersected by veins of pure flint sand, valuable in the manufacture of flint glass; flint stones are also frequently found. The soil over the bed is generally loose meagre earth, free from ledges; and from the examinations, which have been made, the bed may be said to be nearly inexhaustible.

In an analysis of 100 grains, they yielded 56 of pure silex, the remainder were pure clay, a little water, and a very small portion of oxyd of iron, though scarcely perceptible. When

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submitted to a strong heat, it forms into a solid porcelainous mass, without fusin, and retains its whiteness.

It has a great affinity for oil, and it is found that mixed in equal parts, it even improves the whiteness of whitelead, and adds greatly to its power of resisting the action of the atmosphere. It must, of course, be a very useful article in painting.

The proprietors are Messrs. Dakin, Muzzy, and Farrar. They have applied to the legislature for an act of incorporation, in favour of which a committee, we understand, has already reported, together with the exclusive privilege of manufacturing for ten years.

## UPON THE CULTURE OF HEMP.

From the Treatise of Mons. du Hamel du Monceau.

TRANSLATED FOR THE ANTHOLOGY.

Hot climates are not well adapted to the raising of hemp. Temperate regions suit it best, and even in cold countries it grows to advantage, such as Canada, Riga, &c. which produce it in great abundance, and of good quality. From this last place, France, England, and Holland, annually derive a great supply.

The soil should be soft, easy to till, rather light though fertile, well manured and cultivated. Dry lands are not good. In such the hemp does not come up well. It is always short, and the thread generally too ligneous, which renders it hard and elastick; great defects these even for the coarsest uses, as we shall see in the sequel. It nevertheless in rainy seasons succeeds better in dry than in moist grounds; but such seasons are rare, on which account it is commonly sown by the side of a rivulet, or a ditch filled with water, in order that the water may be at hand, but not so as to overflow it. Such lands are called in some provinces courtiers, or courtits, and are much sought after.

Every kind of manure which makes the soil light is suitable. On this account house dung, the excrement of sheep and pigeons, the sweepings of the poultry yard, the manure taken from stagnant pools, when ripened by age, are prefera-

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ble to the dung of the ox or cow. Whether marle is used or not I am not able to say.

The right course is to manure the hemp fields annually before the winter tillage, that the manure during the winter may have time to rot, and that it may more easily mix with the soil when tilled in the spring. The pigeon dung is the only one they spread at the spring or last tillage, and this they do to avail themselves of its whole strength. However, when the season is dry there is danger of burning the seed, which does not happen when it is spread in winter. In this case a greater quantity is necessary to produce a good crop.

The first and most important tillage is performed in December or January, which is called mid-winter tillage. Some do it with the plough, making furrows, others with the hoe, also making furrows, that the winter frosts may more easily penetrate the soil; some also perform this work with the shovel or spade, which is doubtless the best mode—but this requires more time and labour, whereas the use of the plough is the most expeditious and least profitable.

In the course of April the seed is put into the ground. Some sow a fortnight sooner than others, and all take different risques. The most early are exposed to the frosts, which do great injury to the young shoots, while those who sow too late run the hazard of droughts, which sometimes prevent the hemp from coming up.

The seed should be sown thick, otherwise the stalks will be large, the bark will be too ligneous, and the threads too harsh, which is a great fault; yet when it is sown too thick, many of the roots are choaked, and this is an injury. A medium should be adopted, which habit will point out, and generally the stalks are not too sparse but when a part has been destroyed either by frost, by drought, or other accidents.

It is proper to remark, that the hemp is an oily seed, which grows rancid by age, and then it will not vegetate; wherefore the seed of the preceding year should alone be put into the ground. When seed two years old is sown, a great part will not come up; and if older, still more will perish.

When the hemp is sown, it should be covered with earth. This is done either with a harrow, if the land has been prepared with a plough, or with a rake if prepared with a hoe or spade.

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Notwithstanding this precaution, the hemp must be carefully guarded until completely come up; otherwise, a variety of the feathered tribe, pigeons especially, will destroy the whole, even the seeds that are best covered. It is true that pigeons, and those birds that do not scratch, do no damage to *grain* when covered with earth; but the difference between the two kinds of seeds is, that grain does not force itself out of the ground with the shoot it produces, whereas hemp seed forces itself out when it vegetates. Then it is that the pigeons make great havock, and upon sight of the seed, tear the plant and make it wither.

The peasants endeavour to fright away the birds by scarecrows; they also set their children to protect the hemp. But these precautions are not fully adequate; for the task is difficult when the fields are extensive, and hunger stimulates the pigeons. Indeed I have seen strong persons and even dogs, from excess of fatigue, abandon their charge. Fortunately this care is not required any length of time. There is an end of it when the foliage has multiplied.

The fields, which until the springing up of the hemp, require much care and labour, demand but little more until harvest. It suffices to maintain the surrounding ditches in order, and to keep off the cattle. Yet in great droughts there is a part of labourers that water the fields, provided they are of small extent, and the water is at hand, and that they cannot be overflowed; which is, I believe, practised in some parts.

I have already said that accidents sometimes happen to make the hemp field thin, and it has been observed that the hemp is then thick, full of branches, and incapable of yielding a good thread. In this case, to derive something from the field, if seed only, which from the coarseness of the hemp will be of better quality, the field should be weeded to prevent the weeds from choaking the hemp.

(To be continued.)

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# CATALOGUE,

## OF NEW PUBLICATIONS IN THE UNITED STATES.

### FOR NOVEMBER, 1810.

Sunt bona, sunt quædam mediocria, sunt mala plura. *Mart.*

### NEW WORKS.

American Precedents of Declarations, collected chiefly from manuscripts of Chief Justice Parsons, and other accomplished pleaders in the State of Massachusetts, digested and arranged under distinct titles and divisions, and adapted to the most modern practice; with a prefixed Digest of rules and cases concerning declarations. To which are added, the most accurate and approved English Precedents of Declarations, with extensive Explanatory Notes, and also an Elementary treatise on Pleading; together with the most accurate Forms of Pleas, Replications, Rejoinders, Surrejoinders, Demurrers, &c. with explanatory Notes, Selected from Chitty's Treatise on Pleading, and other approved Books of Entries, by John Anthon, Esq. counsellor at law. Boston; D. Mallory and Co.

A Grammar of Chemistry; wherein the Principles of the Science are familiarized, by a variety of easy and entertaining Experiments; with Questions for exercise, and a Glossary of terms in common use. By the Rev. Dr. Blair, author of the Grammar of Philosophy, &c. &c. corrected by Benjamin Tucker, author of Sacred and Profane History Epitomized, &c. Intended as an elementary book for schools, and a companion for private students, particularly those who wish to attend popular lectures. New York; David Hogan.

* *The First Settlement of New England:* A Sermon delivered in the South Parish in Andover, April 5th, 1810; being the Annual Fast in Massachusetts. By John Hubbard Church, A. M. Pastor of the church in Pelham, (N. H.) Sutton; Sewall Goodridge.

### NEW EDITIONS.

The West Indies; and other Poems. By James Montgomery. Boston: Munroe and Francis.

2d volume of the Works of Dr. Paley. Boston; Joshua Belcher.

The Borough; a poem, in twenty-four Letters, by Rev. G. Crabbe, L. L. B. Boston; Wm. M'Ilhenny.

10th volume of Smollett's Continuation of Hume's History of England. Boston; Wm. M'Ilhenny.

A Dictionary of select and popular Quotations, which are in daily use; taken from the Latin, French, Greek, Spanish, and Italian Languages; translated into English, with Illustrations, historical and idiomatick. By D. E. Macdonnell, of the Middle Temple. First American edition, from the fifth London—corrected, with additions. Philadelphia; B. B. Hopkins and Co.

The American Tutor's Assistant, revised; or, a Compendious System of Practical Arithmetick—containing the several rules of that useful sci-

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenæum.

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ence, correctly defined, methodically arranged, and fully exemplified. The whole particularly adapted to the easy and regular instruction of youth in our American schools; originally compiled by sundry teachers in and near Philadelphia; now revised, and an additional number of examples given in money of the United States. To which is added, a Course of Book-Keeping, by single entry.

Volume 13, Part 2d, of Dr. Rees' New Cyclopedia, or Universal Dictionary of Arts and Sciences. Philadelphia; Bradford and Inskeep.

Vol. I. An Ecclesiastical History, ancient and modern, from the birth of Christ, to the beginning of the present century, in which the rise, progress, and variations of Church Power, are considered in their connection with the state of Learning and Philosophy, and the Political History of Europe during that period. By the late learned John Lawrence Mosheim, D. D. and chancellor of the university of Gottingen. Translated from the original Latin, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, D. D. In six volumes. To which is added an Appendix. Charlestown; Samuel Etheridge, jr.

The Poetical Works, and Sketches of the Lives, of the celebrated Dr. T. Smollett, Dr. O. Goldsmith, and Dr. S. Johnson—neatly printed; the three authors making one volume of about 300 pages 18mo. at $1 in boards, or each sold separate at 34 cents. Charlestown; published by Asahel Brown.

## WORKS PROPOSED AND IN PRESS.

West and Blake, and Manning and Loring, propose to republish, by subscription, a "Selection of Psalm and Hymn Tunes, from the best authors, in three and four parts; adapted principally to Dr. Watts' Hymns and Psalms, and to Dr. Rippon's selection of Hymns; containing (in a greater variety than any other volume extant,) the most approved compositions which are used in London, and the different congregations throughout England;" also, many original Tunes, never before printed. The whole forming a publication of above 250 Hymn Tunes, besides other pieces. By John Rippon, D. D.

Thomas Dobson, Philadelphia, has in press, "A System of Anatomy, by Caspar Wistar, M. D. Professor of Anatomy in the University of Pennsylvania.

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THE

# MONTHLY ANTHOLOGY,

FOR

DECEMBER, 1810.

FOR THE ANTHOLOGY.

## EXTRACTS

### FROM THE JOURNAL OF A GENTLEMAN ON A VISIT TO LISBON.

On board Ship, Sept. 10th.

After a long passage we have arrived safely in the Tagus. The first part of our voyage proved very disagreeable, as we encountered a constant succession of calms or contrary winds. When off cape Clear we met with a most violent storm. During three days of its continuance, the weather was more tempestuous than I ever before experienced; and we were obliged to lay to, until it abated. Our captain was himself in very considerable apprehension, and not being a man of remarkable strong nerves, was unable to disguise his fears. He tried however to gather as much courage as he could from his brandy bottle, to which he applied so often and so diligently that he became in a very short time completely drunk. This was, as may be supposed, a very agreeable circumstance to us.

To add to the comfort of our situation, on the third night, while the tempest was at its height, we were fired at by a French privateer. I was at the time taking the only peep I had ventured at for forty-eight hours on deck, but on hearing the ball whiz by my ears, I prudently beat a retreat to my old quarters, which I did not immediately feel very anxious to quit. The privateer was prevented from coming along side of us by the violence of the storm. In the morning she was not in sight.



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The weather at this time beginning to clear up, we determined to take vengeance on our drunken commander, and to give him a lesson which he might recollect on a similar occasion. We accordingly gave a preparation to the steward, directing him to infuse it in the captain's brandy bottle which stood in the cupboard, which orders he punctually put in execution. Soon after we saw the abovementioned gentleman descend into the cabin for the purpose of taking a morning draught, to keep, as I suppose, the cold off his stomach. He first however, as if he was unwilling to have any one witness to what he was about, cast his eyes round the cabin to see if we were asleep. Being satisfied in that particular, he applied the bottle to his lips, where he held it so long that I began to think they would never again be parted. At length he reluctantly took it away, but not until the contents were entirely exhausted. I thought from a kind of cough he gave when swallowing the last drops, that he was not perfectly satisfied with the flavour. The medicine was not long in taking effect. The poor Irishman was soon put under a double evacution, which lasted till the following day. During the operation he appeared to think himself no longer a man for this world. On his recovery, he seemed to have some little suspicion of the trick we had played him. It answered a very good purpose, and he never afterwards got fuddled.

In the bay of Biscay another privateer chased us. This we outsailed. Early on the morning of the fifth of September we heard the sailors cry out "land." We were roused by the cheerful sound, and on deck in a moment. The land first seen was cape Ortegal, and soon after the promontory of cape Finisterre opened to our view. Those who have never been at sea can with difficulty conceive the sensations produced by the first sight of the shore. From shore the eye can perhaps dwell on no object in nature more sublime than a view of the vast and trackless ocean: but I know no prospect so delightful as that of land when dimly discovered at sea, which seems at first hanging in the horizon like a distant cloud, and grows gradually distinct. The coast of Galicia had, as we drew nearer, a wild and desolate appearance. A huge chain of rude mountains rose one above another, without a shrub to shelter their bleak and barren sides. The waves broke with such prodigious violence over the rocks at their base, that for many leagues we heard the roar, and saw the white spray

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glittering in the sunbeams. The sun shone over the tops of the mountains, which were half obscured by the morning mists, and gave to the scene an evanescent beauty. During the whole day we continued sailing along the coast, to which we approached so near as clearly to distinguish every object. In the afternoon we saw large columns of smoke ascending, and heard an incessant roar of cannon, which gave rise to various conjectures. We sagaciously concluded it to proceed from the retreating armies of the French, whom we presumed to be flying towards the Pyrenees in every direction. What was really the occasion we have never yet learned.

On the following morning we made the mountains of Vianna, at the northern extremity of Portugal. Close in shore we discovered a ship that shewed Spanish colours, and an innumerable collection of fishing boats and feluccas. A few leagues to the southward of these mountains, after our eyes had been gratified by a constant and ever-varying succession of beautiful objects, appeared the *Villa do Conde*. The view of the shore was here most picturesque and enchanting. The day was remarkably fine; a light and almost imperceptible breeze wafted us along. The minutest object was clearly distinguishable by the naked eye. We saw at the *Villa do Conde* the magnificent remains of an ancient aqueduct, consisting of a series of lofty arches upwards of three hundred in number. The neighbouring country was extremely interesting, abounding in varied and novel charms. Hills rose one above another in graceful confusion, the summits of which were hidden in groves of fir, and their bases were clothed with the rich verdure of the cork-tree. The intermediate vallies were laid out in olive plantations, lemon gardens, and vineyards.

About noon we reached the mouth of the Duero, and came in full view of the beautiful city of Oporto, which stands on its northern bank. Here we were hailed and brought to by the Talbot sloop of war, from which we received a visit that was not very agreeable. An officer came on board for the purpose of easing us of part of our crew. He took three of the men, one of whom was Cesar the cook. The poor fellow seemed very reluctant at going, and his face turned almost white. The mate, an idle, useless rascal, he took at my recommendation. In return for the men he took away, he brought us three others, foreigners, who had been pressed a

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few days previous from a Swedish ship. These fellows had cunningly pretended to be ignorant of English, and whenever they were addressed by an officer, replied in their own gibberish. When they had remained three or four days on board the Talbot, it was thought advisable, as nothing could be made of them, to exchange them for others who were able to speak. They found their tongues as soon as they thought themselves clear of danger. One of these ingenious gentlemen was a Prussian, another a Swede, and the third an old Dutch carpenter, who brought with him sundry pots and kettles, and a chest of tools large enough to supply the uses of a seventy-four gun ship. The officers of the Talbot could give us but little intelligence concerning the state of Lisbon. They had heard nothing for several days. They however told us that on arriving at the Tagus, should we not see the fleet off the mouth of the river, we might safely go in, as that would be a certain signal of the city being in possession of the British. While we remained off the bar of Oporto an eight oared barge came along side to bring us a pilot, supposing us bound up the Duero. The crew exhibited a most motley assemblage of black and white raggamuffins. Several other boats also came to us with fruit and wine, with which we supplied ourselves in abundance. The sailors, in return for their old clothes, rags, the offer of which an English beggar would deem an insult, salt pork, potatoes, &c, got as much wine and fruit as they could consume. The people in the boats asked eagerly for bread, and seemed to consider themselves exceedingly happy in obtaining the mouldy and worm-eaten biscuit of the sailors. We also disposed of our empty bottles to them, which they very gladly accepted. Most of the boats we saw were shaped like canoes, with triangular sails. What struck me as most peculiar, the men stand in them as they row.

The southern bank of the Duero is agreeably diversified with villas, which produce a very gay and lively appearance. This river is the largest in Portugal, except the Tagus. It rises near Soria in Old Castile, and traverses an extent of one hundred and twenty leagues. Oporto is situated on the northern bank, about a league from the sea. The city stands on the declivity of a hill. Houses, convents, churches, and spires rise above each other like the seats of an amphitheatre. Among them the cathedral stands eminently conspicuous,

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The beauty of the prospect can seldom be exceeded. We could not refrain from impatience at not being ashore.

During the night we continued our course, and on the following day enjoying the same beauty of scene and the same serenity of air. Towards evening we discovered the rock of Lisbon, and came abreast of the cluster of rocky islands called *as Berlingas*. They are situated near cape *Fisserao*, and are six in number. Their forms are very curious and grotesque. We received a pilot on board early in the morning, and arrived at noon, on the ninth, safely in the Tagus.

We passed by Fort St. Julien and came to anchor a little below the castle at Belem. We lie in the midst of transports and men of war. The river is crowded with ships. Above the castle we see a forest of masts. The Russian fleet lies very high up, almost above the city. Imagination can scarcely form any thing more beautiful than the gay scene around us. The banks of the river are studded with villas, orchards, gardens, vineyards and palaces. In our rear the vast and "sterile promontory" of *Cabo da Rocca* stretches into the ocean. Before us stands the fine old gothick castle of Belem, beyond which rise the white turrets and spires of Lisbon. The tricoloured flag is waving on the forts. On our left is the English camp, where we see the bayonets of the centinels glittering in the sun. Around us, riding at anchor, are many of the largest ships in the British navy.

In the afternoon Mr. T—— went on board the admiral, (Sir Charles Cotton,) where he met among the captains of the fleet several of his old acquaintance, and where he had also the honour of an introduction to Mynheer Breakbackhenhoff, the Russian admiral. He received permission for us to go ashore on the following day.

The terms of the convention have excited much disgust among the officers both of army and navy. The French are to remain in possession, until they can be embarked, of the town and forts. It is supposed that three weeks will elapse before their embarkation can be effected. In the mean time the Portuguese troops are not allowed to enter, and the English go in only by permission.

Our Portuguese Palinurus continues on board until our ship can go above the castle. This gentleman is quite an extraordinary character. He wears a vast *chapeau bras*, adorned with a patriotick cockade, under which his head is

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encased in a red worsted night cap. Though the weather is exceedingly warm, he carries a large cloak wrapped constantly round his shoulders, which he appears to think adds no small degree of dignity to the rest of his person. Whatever may be his motive for wearing it, it is not altogether useless, as it in some measure affords concealment to the ravages which time has made in his galligaskins, as well as divers openings and rents in other parts of his apparel. His lower extremities being unencumbered with shoes or stockings, his skin in that quarter has got the same tinge as his face, which has very much the complexion of a smoked salmon. Antonio, or, as my respect for his character induced me to style him, Don Antonio, is moreover a most zealous patriot, and an outrageous abuser of the French. He also takes upon himself to censure, in very high terms of displeasure, the conduct of the English generals at the recent convention. He describes the victory at *Vimeira* as having been gained solely by the valour of his own countrymen, and you would not suppose that the English had had any concern whatever in the affair. Antonio is also very loquacious, extremely communicative, and vain of his knowledge of English, in which he affects to converse. His acquaintance with that language extends as far as six or eight phrases which he has picked up from those eminent linguists and rhetoricians with whom he has been accustomed to associate in the exercise of his professional duties. With far less pretensions to knowledge I have seen others infinitely more assuming. I asked him his reason for hating the French so very violently. "Ah senhor," he said, "*malditos scan.*" "I have not piloted one vessel before this since the villains arrived." This it seems is the chief cause of his animosity. The motive from which it springs is similar to that which gave rise to the jacobitism of the sagacious puppet-show-man recorded in Tom Jones, who observed, "that as for his part he did not "care what religion they had, provided the presbyterians "were not uppermost, as they were enemies to puppet-"shows."

SEPTEMBER 12.

We went ashore for the first time yesterday, which was Sunday. The eagerness which is felt after a tedious voyage, to set foot on dry land, can with difficulty be imagined by

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such as have not experienced the same sensations. Our impatience was especially increased by having been so long obliged to remain in the situation of Tantalus. Antonio went with us in the boat. I pointed to a very beautiful seat on the banks of the river, as we approached the shore, and asked him if he knew to whom it belonged. "*Si senhor*," he replied, "*muito bene*." But on enquiring of him farther, whose it was, he said it was "*O palacio de algum Fidalgo*." With this satisfactory answer I was under the necessity of remaining contented. *Fidalgo*, which is the appellation given generally to a nobleman, or man of family, signifies *the son of somebody*. A person whose birth is not illustrious being looked upon in this country as a sort of *nullius filius*, the son of nobody at all; and it is considered a matter of doubt whether he ever had any ancestors.

We landed about six miles below the town, purposing to walk to it. This I soon found likely to prove a more arduous undertaking than I had at first imagined. The day was very warm, and as ill fate would have it, I had put on for the first time a pair of new boots, which I did not discover to be too small until we had proceeded nearly a third of the distance. Being unwilling to turn back without seeing the town, I could not resolve "to go bootless home;" though in Hotspur's interpretation of the phrase, "home without boots," I would most gladly have gone. I therefore heroically proceeded, suffering all the way the miseries of purgatory. Job wished his enemy had written a book. The severest punishment I wish mine, is, that he may take as long a walk as I did, in as hot a day, and in a new pair of boots that fit him as well.

We stopped to look at the monastery of St. Jeronymo at Belem, a noble old pile. Here we saw a few women at confession. One of the monks complained to us bitterly of the ill usage they had received from the French, who it seems had levied several very heavy contributions on their exchequer. They had put in requisition the massy ornaments of the altars, together with the candlesticks of gold and silver, which were immediately converted into coin. Junot observed to them in his last communication, that he thought plated candlesticks would be equally serviceable, and not so liable to be stolen.

At Belem we passed through a French encampment. The appearance of the soldiers is in general extremely youthful.

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Many of them are mere boys. We saw afterwards several other of their camps in the squares of Lisbon, which are all occupied by troops. Most of them wore Polish caps. Their aspect is very martial, and among them are some fine looking fellows. Belem is united so closely with Lisbon, that though it is called a suburb, you cannot distinguish where one commences or the other terminates. They may indeed be considered as one city. Yesterday was the first time that the English had entered the town since the convention took place. Of course it was a novel sight to the inhabitants. The women particularly seemed very glad to see us. I heard one say that "muslin would now be cheaper." As we passed they shouted from the balconies, "*Vivao os Yngleses*," quite as enthusiastically as they had done a few days before to their good friends the French. As the troops marched through the country previous to the battle of Vimeira, the people greeted them with acclamations, manifesting on their approach every symptom of joy. The sight however of the rifle rigiments, that afterwards passed, struck them with confusion, as they conceived them from their green dress to be French, having hitherto seen only such British troops as wore the scarlet uniform. They had been shouting patriotically, *Vivao os Yngleses*, but they now sung out most lustily *Vivao os Franceses*, which they continued until the mistake was discovered. They then immediately resumed the most popular cry. This is a specimen of Portuguese patriotism. Their politics are not the most consistent, but like those of the vicar of Bray, they are much the safest.

Cities of such magnitude generally attract the eye of a stranger. In this respect Lisbon has a double advantage. It immediately seizes his attention by the nose. Much as I had heard of its filth, my expectations fell infinitely short of reality. Yet they say it is very much cleaner since the French have possessed it. If so, what must it have been! My ideas of nastiness can reach no farther than even its present state. Any addition seems impossible. Dead dogs and cats lie every where rotting in the sun, denied by this unchristian people the rites of burial. We could with difficulty avoid treading continually on their carcasses. They throw every thing into the streets. Heaps of old rags, stinking fish, putrid vegetables, offals and departed animals, you see exposed at every turn, in a state of fermentation. I am told that the Portuguese are fond of such nosegays.

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From the phisiognomies of the people we met, I could not help thinking I had got among a nation of Israelites. They have all a most Judaick aspect. I never beheld a more ill looking race. The little boys wear monkey tails. We did not meet many young women. Those whom we saw might very securely be trusted abroad. They wanted no other safeguard than their faces. As for the old ones—never before did I know what ugliness was. Macbeth's witches among them would have looked like angels. Could Fuseli see them, he would immediately commit to the flames his painting of the *Wierd Sisters*, and get three old ladies of Lisbon to sit for their pictures.

Having desired the boat to wait for us, we returned as soon as we had rested and refreshed ourselves. The sailors were in attendance on our arrival at the place where we landed, but Antonio was not to be found. He had come on shore under pretext of going to mass. After a long search, he was discovered seated among a parcel of his countrymen in a dram shop, haranguing them on the state of the nation. It was nearly dark before we reached the ship. I was heartily rejoiced to get on board again, in order to rid myself of my new boots, for by this time I was so crippled that I was scarcely able to stand. It was our intention to have gone into town again to-day had not the weather been unfavourable. Luckily for me, as I have not yet recovered the use of my toes. To-morrow we shall go in order to look for lodgings.

(To be continued.)

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*Of* PLANS OF EDUCATION *in general, and particularly of English Education.—Abuse of the term* UTILITY.*—Remarks on the Study of Political Economy and Moral Philosophy.—Of some vulgar errors respecting Oxford.—Conclusion.*

Extracted from the "Reply to the calumnies of the Edingburgh Review against Oxford."

PLANS of Education can never create great men. It is a weak and mistaken opinion one now and then meets with in the world; and all the testimony of history and experience will never wholly explode it. Native vigour and persevering exertion are the rare qualities, which lead to excellence of every kind. These quilities, it is true, may be aided, encour-



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aged, and directed by method. Still it cannot happen that the method best adapted for the generality of cases will exactly suit each. The charge of education is a weighty one, and many interests are involved in it: it must be conducted with a view to the general benefit; and rules not always liked, not always profitable to individuals, must be enforced. Some perhaps will be impatient, and overshoot the convoy, in hopes of making a better market. But it is at their own peril; and as the advantage is precarious, so is the failure unpitied, and without remedy.

There are again many who speak, there are some even who have written upon education, as if in its best form it were one continued system of restraint, of artificial guidance, and over-ruling inspection. The mind, they tell us, may be moulded like wax; and wax-work truly is all these plans will make of it. Such was the old Platonick revery: such was the Jesuit scheme, the most perfect drill-training, perhaps, from the centinel to the general, that ever was devised. Such in a great measure is the method of the modern Quakers. Heaven, and the guardian genius of English liberty, preserve us from this degrading process. We want not men who are clipped and espaliered into any form, which the whim of the gardener may dictate, or the narrow limits of his parterre require. Let our saplings take their full spread, and send forth their vigorous shoots in all the boldness and variety of nature. Their luxuriance must be pruned; their distortions rectified; the rust and canker and caterpillar of vice carefully kept from them: we must dig round them, and water them, and replenish the exhaustion of the soil by continual dressing. The sunbeams of heaven, and the elements of nature, will do the rest.

In the first stages indeed of infancy and boyhood, restraint must be continually practised, and liberty of action abridged. But, in proportion as reason is strengthened, freedom should be extended. At some of our publick schools, it is said, this freedom is indulged to a dangerous extent. The charge may be just; and if so, the evil calls aloud for correction. But when a student is sent to the university, he ought to understand that he must think, in a great measure, and act, for himself. He is not to be forever watched, and checked, and controlled, till he fancies that every thing is right which is not forbidden: as if there were no conscience within him,

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and no God above him, to whom he is accountable. Obedience is indeed a virtue even in man; but it is obedience founded in right reason, not in fear. Unless joined with this principle, virtue itself hardly deserves the name. Unless some choice be left it, some voluntary action to try its steadiness, how shall it approve itself to be virtue?

On this principle I rejoice to see a manly and generous discipline established among us: a discipline which enjoins nothing, which prohibits nothing, which punishes nothing, but what reason and common sense declare deserving of that treatment. There are decencies and formalities, indifferent perhaps in their own nature, which all well ordered communities, especially if numerous, find it expedient to enforce by rules; and which none but a depraved taste would disrelish or habitually violate. But in all the great business of education, the student feels that what he does is his own doing; the free working of his own will; assisted certainly by counsel, by reproof, and by encouragement; but springing principally from his own sense of what is fitting, virtuous, and honourable.

In the favourite studies of the place, they meet with nothing but what tends to breed and foster these noble sentiments; to make them feel what they owe to their country in a land of freedom, and what their country expects from them. In the histories of Thucydides and Xenophon they see reflected all the great causes and motives, which can ever agitate and distract their own nation. They read, unmixed with the prejudiced and perverse clamours of party, the fatal consequences of misrule and anarchy, of wild democracy, of unlimited or unjust power. In these works, more especially in the former, is spread out before their eyes a crowded but not a confused picture of human affairs, exhibiting all the passions, both in their secret workings and in their fullest energy; all the difficulties and duties of a true patriot; all the virtues, the vices, the intrigues, the reciprocal interests, and the diversified fortunes of free states; and with the fullest and minutest detail of facts are interwoven such reflections and reasonings, as must forever fix on that history the seal of political wisdom, and make it to be, what its author nobly and boldly foretold it would be, a standing monument of instruction to all times.

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In the latter of these writers they perceive how active patriotism and skill in affairs may be combined with the cultivation of letters and sound philosophy: while in his luminous narrative there occurs to them such a lively and just account of things, such strong portraits, starting, as it were, from the page in their native mien and features, as to carry almost all the distinctness, and more than all the authority, of living examples. And from no study can an Englishman acquire a better insight into the mechanism and temper of civil government: from none can he draw more instructive lessons, both of the danger of turbulent faction, and of corrupt oligarchy: from none can he better learn how to play skilfully upon, and how to keep in order, that finely-toned instrument, a free people.

To think that any student can peruse and understand these works without catching some portion of the generous spirit that breathes in them, is to argue an ignorance of the frame and constitution of man's nature; and many, we trust, there are, who, in the lofty language of Milton, "are led by them "and drawn in willing obedience, inflamed with the study "of learning, and the admiration of virtue; stirred up with "high hopes of living to be brave men, and worthy patriots, "dear to God, and famous to all ages."

So live they yet
Unchang'd by time, and hold ther empire still
With noble minds: still lingering on the banks
Of Isis' silver stream, the Muse of Greece,
As by Ilissus once, her awful truths
Unfolds, and draws from many a record proud
The great example, not in vain address'd
To Britain's youth, that teaches how to prize
Their country's worth, and how to guard its weal
With virtue or with arms. Lo! where she points
To Marathon's dread plain, and the rough shore
Of sea-beat Salamis, and bids them mark
How Heaven itself will arm, to aid the cause
Of virtuous freedom. From the mystick shrines
Of old Eleusis, and her dark abodes,
Went forth "The Mighty Mother," and in clouds
Hovering aloft o'er Persia's baffled host
Pour'd wild dismay, and on the Colian rock
Scatter'd the frequent wreck. Then while the flame
Glows in their youthful breasts, pausing awhile
The sweet instructress bids them mark again

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How Athens rose to empire; firm, and wise,
Resting her sway on lovely virtue rose;
Till wealth and power prevail'd at length to taint
Her simple faith, and warp'd her from the line
Of equal rule: and the vile demagogue
Unfix'd the people's mind: and loosening first
The fence of law, that held him from his prey,
Chang'd them from what they were, from just and mild
To fierce and cruel. Ponder th' eventful tale,
Ye rising hopes of Britain, for it speaks
With no light warning.

Such was the impression made by these studies on one, who had himself drank largely at the fountain of modern science as well as of ancient learning; who lately shone a bright example among us, as the warm friend to merit of every kind; who never ceased to encourage, to direct, and to assist those around him in every honourable pursuit; and who is now wisely gone to enjoy the evening of life in repose, sweetened by the remembrance of having spent the day in useful and strenuous exertion.

It is not without reason then that we may think ourselves injured and insulted, when the world are told that we confine our instruction to the grammatical niceties of a dead language; that we repress all attempts at reasoning upon moral and political questions; that, "by our miserable jealousy and littleness, an infinite quantity of talent is destroyed;" that all the great topicks, in which the mind of a publick man should be well informed, are not only neglected, but discouraged or despised. The world in general cannot know, what the writer of this calumny most probably knew, that the charge is false. They will naturally be impressed by the daring look and menacing tone with which these positions are advanced: and, unless they read with sufficient attention to detect the ignorance and inconsistency of the writer, they will conclude, that, if not answered, they cannot be denied. In such a case indeed, where the charge is totally unsupported by proof, and by the authority of any name, a bare denial is in strict justice enough. No man can fairly be put on his defence, and expected to clear himself from loose accusations, without being even confronted with his accuser. But what could not in strict justice be demanded of us, it may still be wise and prudent to concede. A decent respect for public opinion, which

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every man and every society of men ought to entertain, makes it impossible to hear oneself openly and industriously defamed without some uneasiness, and without feeling some anxiety to give truth its fair chance against malice and defamation.

The words of this acrimonious invective I have not thought it always necessary to transcribe; but the substance of it will not be found, I trust, unfairly stated, if compared with the extracts below;* which contain some of the noxious infusions in their most rectified and concentrated form. There is however one ingredient carefully thrown in, with a view to render the rest more palatable—a plausible affectation of zeal for what is termed *Utility*.

Upon this subject I have already treated at some length in the third chapter. But the fallacy is of such perpetual recurrence, that I must request a little farther attention while the solidity of this pretension is accurately examined. *Utility*, if it means any thing, means that which is conducive to some

* "The English clergy, in whose hands education entirely rests, bring up the first young men of the country, as if they were all to keep grammar schools in little country towns; and a nobleman, upon whose knowledge and liberality the honour and welfare of his country may depend, is diligently worried, for half his life, with the small pedantry of longs and shorts. . . . . A genuine Oxford tutor would shudder to hear his young men disputing upon moral and political truth . . . . He would augur nothing from it, but impiety to God, and treason to kings. And yet, who vilifies both more than the holy paltroon, who carefully averts from them the searching eye of reason, and who knows no better method of teaching the highest duties, than by extirpating the finest qualities and habits of the mind? If our religion be a fable, the sooner it is exploded the better. If our government is bad, it should be amended."—Edin. Rev. No. 29. p. 50.

"When an University has been doing *useless things* for a long time, it appears at first degrading to them to be useful. A set of lectures upon political economy would be discouraged in Oxford, probably despised, probably not permitted . . . . The Parr or the Bentley of his day would be scandalized in an university, to be put on a level with the discoverer of a neutral salt; and yet, *what other measure is there of dignity in intellectual labour, but usefulness?* . . . . Nothing would so much tend to bring classical literature within proper bounds, as a steady and invariable *appeal to utility* in our appreciation of all human knowledge. The puffed-up pedant would collapse into his proper size, and the maker of verses, and the rememberer of words, would soon assume that station which is the lot of those who go up unbidden to the upper places of the feast."—Ibid. p. 51.

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good end. Thus a thing may be useful which is not good in itself, provided it lead to what is good. It is the value of the end, which must determine the value of the means. And if a question arise concerning the comparative utility of two things, it can only be determined by considering the nature of the ends to which they respectively lead.

Now all those arts and studies which relate to the improvement of manufactures, and to the raising or multiplying the means of subsistence, terminate merely in the bodily enjoyments of man. Our houses are better furnished, our tables better supplied, our travelling more commodious; and all these are very desirable ends. But will any man who aspires to the name of philosopher maintain, that these are the principal ends of human life; that a rational being is most nobly occupied in supplying his bodily wants; in ministering to the caprices of fashion in dress, in building, in equipage, or in diet? There surely is some object paramount to all these, for which his faculties are fitted, and towards which they receive from nature some secret impulse and bias; an impulse which he is enabled to obey, in proportion as the pressure of those other motives is lessened, which are inferiour in dignity, although prior in necessity. To make *necessity* the standard of what is praiseworthy or honourable, is against the uniform judgment of mankind. If that position were admitted, the lowest employments of life are unjustly depressed: for what services are more necessary than those which provide us with food and raiment? If the other wants and pleasures of life could not be consulted, without a sacrifice of these, no man could hesitate to which to give the preference. It is only on the presumption that these can be supplied by ordinary hands, and that there is time and labour enough at the disposal of society for other purposes, that we can at all justify those less necessary pursuits, which engage the attention of the higher departments in civilized life. This universal testimony of mankind, uncalled for and undesigned, appears to me the strongest evidence for the reasonableness of that distinction which every where prevails, and which admits only of such variations as local and accidental peculiarities naturally cause. The main principle is not only observable, but is prominent under all these variations, and has been so in all ages of the world.

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Still we are continually reminded, that solid and useful attainments are preferable to those which are less necessary, and which adorn rather than support life. I readily grant that they are so: but only when brought into *competition* with each other. It is only when we are called upon to *make a choice between two*; when we cannot *have both*. We must build our house before we furnish it: but he who supplies the library and the pictures may surely be allowed to rank above the artificer that raised the walls and framed the roof.

Neither can any distinction be justly made between the case of *manual* and *intellectual* labour. They cannot indeed be altogether separated, even in the lowest occupations. And where the labour is purely intellectual, I do not see how its dignity can be measured by the tendency it has to satisfy the bodily wants of men. It is not, at least, a self-evident proposition; which this Reviewer presumes it to be. And if it be true, much more reason does there seem for measuring the mechanical and corporeal employments of life by that standard. But it is *not true*, and never will be *established* in the opinions of men. It may be brought forward upon occasion, like many other plausible deceptions, to serve a temporary purpose, to excite odium against one party, or to acquire popular favour for another; and the mischief may be great for a time, although the delusion cannot be lasting.

There must be surely a cultivation of mind, which is itself a good: a good of the highest order; without any immediate reference to bodily appetites, or wants of any kind. Of this cultivation I should say, as of many professions and trades, that it must not be allowed to *interfere* with the duties of a plainer kind. If they cannot *both* be allowed in the same society; that which is least necessary must give way. But in the present case, such is not the question. No pretence is set up, that an undue proportion is withdrawn from the general population, and employed in these studies; but that the *studies themselves* are frivolous, because they do not immediately tend to what is called *practical* good.

There are, it is true, emergencies of so imperious a nature, that they seem, while they last, to exalt the merit of him who relieves them, above that of every other service. An emergency of this kind is war. But no one surely can desire war on its own account. No sincere christian, or friend to mankind, can wish the profession of arms to be extended

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beyond the necessity of the case. The necessity may be lamented, but, after the unvarying experience the world has had, it is the weak and visionary theorist only that can expect to see it altogether removed. And having this experience before us, any system of national education would be *wrong*, which unfitted men for that state of things; any system would be *imperfect*, which had not some tendency, direct or indirect, to fit them for it. And if classical education be regarded in this light, there is none in which it will be found more faultless. A high sense of honour, a disdain of death in a good cause, a passionate devotion to the welfare of one's country, a love of enterprize, and a love of glory, are among the first sentiments, which those studies communicate to the mind. And as their efficacy is undoubted in correcting the narrow habits and prejudices to which the separation of the professions gives birth; so in the rough school of war is it more especially exemplified, in mitigating the tone of that severe instructer, and in softening some of his harshest features.

But I will not return, however attractive the theme, to a consideration of the merits of the best classick writers. The praises we bestow upon them will be regarded by our adversaries, not as *proofs*, but as *encomiums*; and if what has been said is not sufficient, there is nothing, I believe, that can be said, to convince a hesitating and candid inquirer, how naturally they tend to inspire just and elevated thoughts; thoughts not merely adapted to solitude and contemplation, but to the intercourse of social life, and to the discharge of its most active duties.

Let me be permitted however, before I quit the subject, to transcribe a passage from the same Review: written at a time when candour and liberal sentiment towards English universities were not unknown to it.

"It is the respect which men of rank in England usually pay to a classical education, that drew from our author the following compliment, in which we heartily join, in favour of our southern neighbours, and which is valuable as coming from a man little accustomed to the complimentary style."

"We ought to judge in matters of education, rather from experience than from mere reasoning. We should inquire what nation has produced the most active, and the greatest men; not indeed the greatest number of compilers and of book makers, but of the most intrepid, the most accute, ac-



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complished, and magnanimous characters? This is very probably the English nation." Edinburgh Review, Number vi. p. 352. On Lichtenberg's Miscellaneous Works.

If such be the advantages of a system founded in the study of ancient literature, it cannot be an object of indifference with the nation, to see it firmly established and well endowed. To preserve and uphold with due care this venerable edifice, a large appropriation both of the men and of the property of the country may well be made. Many there certainly ought to be, whose peculiar office should lead them to examine diligently all its parts, to bring together such materials as are necessary to counteract decay, to maintain its solidity, to cleanse, to improve and embellish it. But it is the *free communication of its use to the publick*, which is their leading purpose; and, according as that duty is well or ill performed, the judgment of the publick should be pronounced.

That some of its apartments might not be arranged more commodiously, or furnished better, is more than I would presume to say. But on the subject of political economy, of which we now hear so much, I will venture a few observations in our defence.

This is, beyond a doubt, of all sciences relating to human interests, that in which the greatest progress has been made in modern times; and much honour is due to those writers who have let in light upon this hitherto obscure and unfrequented track. But the effect of novelty and discovery is to attract for a season an undue proportion of publick favour. Such appears to me to have been the mistake with regard to political economy: and, in many instances, it has been a dangerous, if not a mischievous mistake: for the attainment of this science seems almost to have supplanted all the other branches of knowledge requisite for a statesman; to have often narrowed his views, and to have made him regard every publick measure simply in the relation it bears to national wealth. But this object, as I have already contended, and ever will contend, against the clamorous sciolists of the day, is not the prime business of true policy. However important and even necessary it may be, it is a subordinate and not a predominant concern in publick affairs; not less than the management and improvement of an estate in private life is an inferior duty to the education of children, the maintenance of character, and the guidance of a house.

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Still it cannot be disputed, that the science, if rightly studied, has a tendency to enlarge the mind, and that it will enable a man to perform many of the relative duties of life, both publick and private, more correctly. On this account the introduction of it into the lectures on modern history has always appeared to me a great improvement; and the still farther extension of the same inquiry would, I am persuaded, be much approved.

Its great leading principles however are soon acquired: the ordinary reading of the day supplies them. And with the majority of students, the more accurate study and investigation of its theorems may well be reserved for those situations and occasions, in which many of them will be placed at some future season, and which afford ample time for the completion of such inquiries. When combined with practical exertions, and called forth by particular occasions, these studies gain a firmer hold, and are pursued with more eager interest. The mind should indeed be early disciplined and fitted for that work: but the work itself may be done when the time comes.

It is a folly to think that every thing which a man is to know must be taught him while young; as if he were to spring at once from college, and be intrusted with the immediate management of the world: as if life had no intervals for extending knowledge: as if intellectual exercise and the act of learning were unbecoming the state of manhood.

With regard to this science in particular, there are many points in it, which make me think it a fitter employment for the mind in an advanced period of life, than when the affections are young and growing, and liable to be cramped and stunted by the views of human nature which it continually presents. There is perhaps something in all theoretical views of society, which tends to harden the feelings, and to represent man as a blind part of a blind machine. The framework of that great structure must, we know, be put together upon such principles. And the more enlarged our sphere of action is, the more correct and luminous ought our notions to be of their relative power and importance. But by far the greater part of those who are educated for active professions have less occasion for contemplating these abstract notions, than for adapting themselves promptly to the limited relations of life in which they are placed; and in which the

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remedy of evils caused by the friction of the machine and by external accident, requires not that comprehensive view of its whole construction to be forever present to the mind. It is not then that I would keep these truths out of sight; it is not that I would deny the utility of them in every sphere and condition: but where a choice is left us among many pursuits, all of which are in their several degrees beneficial, I would be very cautious how that was singled out and made predominant, which is so prone to usurp over the rest, and the abuse of which is not a laughable, but a serious evil.

Much we are told from day to day of the folly of pedantry. The folly is indeed ridiculous, and it is seldom spared. But the pedant in chemistry, or in physicks, is at least as disagreeable an animal as the pedant in classical learning; and the pedant in political economy is not disagreeable only, but dangerous. And if a prospect were open to a young man of a period of leisure after his term of college-study should be expired, it seems more advisable to lay the foundation for this science by exercising his mind in sound logick and in mathematical reasoning, upon which any other system of close and severe reasoning may soon be built, than to run the risk of sacrificing that more generous discipline, which, if not imparted at an early period of life, is seldom acquired afterwards.

Never, while the world lasts, will it be wholly disabused of that specious error, that the more there is crammed into a young man's mind, whether it stays there or not, whether it is digested or not, still the wiser he is. And writings such as that which I have been examining, smart, witty, and confident, tend to confirm this diseased habit of thinking, and to spread the contagion. A half educated father hears that lectures are read in chemistry, botany, mineralogy, &c. &c. at one place, and his son is learning nothing of this sort at school. Incapable of judging how mental powers are improved by continual exercise, and how the moral character is in a great measure formed by the study of good authors, he fancies that when the grammar of a language is learnt, all farther attention to that language is lost time; that there is nothing new gained, because there is no new name. If the boy is captivated by the novelty and variety of the studies which are presented to him, he seldom returns with any relish to philological pursuits. He may become a skilful agriculturist, an improver of manufactures, an useful inspector

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of roads, mines, and canals: but all that distinguishing grace, which a liberal education imparts, he foregoes for ever. It cannot be acquired in a later period of life, if the morning of his days have been occupied with other cares, and the intellectual habits already settled in different forms and postures. If, as too often happens, these matters are received into the ears, but take no possession of the mind, there is not only a moral blank, but an intellectual barrenness; a poverty of fancy and invention, a dearth of historical and poetical illustration, a want of all those ideas which decorate and enliven truth, which enable us to live over again the times that are past, to combine the produce of widely distant ages, and to multiply into one another the component parts of each. The experiment is a cruel one. I have seen it tried; and have witnessed the melancholy and irreparable result.

On the contrary, if this liberal instruction be first provided, and if the intellect be duly prepared by correct logick, and pure mathematical science, there is no analysis, which the business of life may afterwards call upon him to investigate, beyond the reach of a moderate understanding. The habit of discrimination, the power of stating a question distinctly, and of arguing with perspicuity, are of much greater importance than the hasty acquisition of miscellaneous knowledge. Not that I would be understood to exclude the study of those matters from an university. They are taught, and esteemed and encouraged here: but we do not deny that they are the subordinate, and not the leading, business of education: and (what I think should never be forgotten) they are much more easily attained by a well disciplined mind, after he enters into life, than the other studies upon which we lay the greatest stress.

If it be seriously complained of as a defect, that scepticism either in philosophy or religion is discountenanced, I can only pity the folly of the writer who could advance so untenable a position. If indeed the object of education be to distract the mind of the student, to make his opinions loose, wavering, and confused, instead of guiding his choice, assisting his judgment, and concentrating his powers, then we must admit that we are altogether under a mistake. If he was sent here, not to be fed with what we believed to be the most wholesome diet, but to be turned adrift amongst a medley of all sorts of food and all sorts of poison, and left to choose for himself,

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then indeed have we still to learn our duty, and to begin at that point where we have hitherto fancied education ought to end. But the wretched absurdity of this doctrine is too manifest to bear a question. It must seem like trifling to attempt its refutation. I will therefore proceed to notice one topick more, on which I have heard the complaints of friends as well as enemies.

Much wonder has been sometimes expressed, that, in so important a science as moral philosophy, no more distinct provision should have been made in the English universities, and that so much respect should still continue to be paid, more especially in Oxford, to the ancient heathen systems of ethicks, after so many corrections and improvements, with the light and authority of the gospel to guide us.

To this objection the first answer which occurs is, that, in a christain community, ethicks is much more included within the province of religion than that of philosophy. Without the sanction of religion, the purest system of ethicks would be comparatively lifeless and unfruitful: and without ethical instruction, religion itself is vapid, and even dangerous. They may be considered as inseparable ingredients of one compound; and the care of teaching both in the most effectual manner may well be intrusted to the same hands. It is then to the pulpit that we are to look for the fullest performance of this branch of education; and it is in this service that we see called forth amongst us the greatest efforts of moral and metaphysical reasoning.

The name of sermon has with some people become synonymous with a trite superficial statement of truths which no one combats. A volume of sermons is too often regarded by the world in that light: and it is well known to be a most unpromising title to a work. Call the same composition, lectures in moral philosophy, dissertations on certain theorems in ethicks or metaphysicks, and it is immediately supposed to contain something profound; some display of acute and original reasoning; some new illustration or powerful vindication of established truths. And the same injustice is equally observable with regard to the unpublished arguments which are continually framed, and delivered from the pulpit. The instruction, however, thus conveyed is, for all practical purposes, and in a great degree also for intellectual exercise and improvement, the most solid and impressive.

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Religion adapts itself to all conditions, to all occupations, whether of mind or body; and that form, in which its truths are best represented to a congregation of students and of educated men, is one which calls for a power of abstract reasoning, and for a knowledge of the best ethical works, the matter of which, according to its worth, may be incorporated with religious discourse. Hardly any man but the enthusiast contends that the gospel was designed to supersede moral reasoning. It adds a sanction to ethicks, which the sublimest philosophy could never give: it corrects some errors, into which the purest philosophy, without that guide, had fallen. But it displays no entire and systematick code, which renders the employment of our natural faculties in such an inquiry less needful: on the contrary, it affords a strong additional stimulus to exert them in this service. If therefore the whole of what we learnt in morals were to be derived from one work, no christian could hesitate between the system of Aristotle and the system of Paley. The latter work is well known here, and never mentioned without respect. But whether as an exercise of the reasoning faculty, or as exhibiting moral theorems in a more captivating and convincing shape, I cannot think it entitled to a decided preference. It may lead to a notion also, that it contains *all* we think well established in christian ethicks: whereas the Greek philosophy is always studied with a reserve in favour of christianity, and an habitual reference is made to a more unerring standard, by which its soundness is to be tried. When we consider too how frequently, from the very nature of the case, a popular modern work in English will be read without much peculiar encouragement, while a foreign stimulus is almost always wanted to make an ancient treatise of any depth generally studied, the prudence of fixing on the latter, supposing them nearly equal in value, as the object of reward and honour, cannot be questioned. My own conviction, after much consideration of the matter, decidedly settled in that way: but I admit it to be a point, on which different opinions may well be entertained, even by people acquainted with the works of both classes.

In the view which has thus been given, and the defence which has been attempted, of Oxford education, although I have not been able, nor indeed have I been willing, to suppress the strong affection which I feel for the place and for its peculiar

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studies; yet nothing has been farther from my mind than to act the part of a professed advocate; to hide its defects; to to exaggerate its merits; and to give a false complexion to the whole case. It is one of the marks either of extreme weakness or of artful malignity, to draw an ideal picture of what a seminary of learning might be, or ought to be. A kind of intellectual paradise is delineated, from which human passions, prejudices, and interests are altogether excluded. Nothing is to occupy the mind but a never-failing and laborious attention to peculiar duties. No allowance is to be made for difference of bodily or mental constitution; none for occasional languor, or fluctuation of spirits; none for the avocations of business; for multiplied and entangled connexions; for pursuits of private interest and advancement; pursuits which are thought not only allowable, but laudable in every other department of life. And when this visionary scene has been exhibited to the fancy, what wonder if the reality shall be found homely and disappointing! Where human beings are, human follies and interests will ever be found. The comparison ought not in candour to be made with a perfect standard; but with that which seems fairly attainable, and reasonably to be expected in the present state of things. If there be any institution so pure, any body of individuals so devoted to the publick good, that no other motive finds place in their minds, and no other view or inclination, from day to day, is harboured there, but the service of God and man, let *them*, (with solemn reverence and sincerity of heart I speak it,) let them cast the first stone at us. But these are not the men, from whom the language of insult and invective is heard. It is that many-tongued spirit of jealous discontent or political discord, which utters these jarring sounds; which ever and anon flits across our path, and, occupying some sheltered nook or over-hanging eminence, derides us with fiendlike mockery, and points with a reproachful hand at each faultering step or accidental failure: while nothing seems to delight it more than to see its elfish tricks imitated by an idle throng of spectators, or to hear an echo of laughter raised at the expense of silent and unpretending worth.

There are, moreover, some points in the constitution of this place, which are carefully kept out of sight by our revilers, but which ought to be known and well considered, before any comparison is made between what we are, and what we

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ought to be. *The university of Oxford is not a national foundation.* It is a congeries of foundations, originating some in royal munificence, but more in private piety and bounty. They are moulded indeed into one corporation; but each one of our twenty colleges is a corporation by itself, and has its own peculiar statutes, not only regulating its internal affairs, but confining its benefits by a great variety of limitations. In this particular, I believe, we are much more restrained than the foundations in Cambridge, although in many cases the limitations bear a close resemblance. In most colleges the fellowships are appropriated to certain schools, dioceses, counties, and in some cases even to parishes, with a preference given to the founder's kindred for ever. Many qualifications, quite foreign to intellectual talents and learning, are thus enjoined by the founders; and in very few instances is a free choice of candidates allowed to the fellows of a college, upon any vacancy in their number. Merit therefore has not such provision made as the extent of the endowments might seem to promise. Now it is certain, that each of these various constitutions cannot be the best. The best of them perhaps are those where an unrestrained choice is left among all candidates who have taken one degree. The worst are those which are appropriated to schools, from which boys of sixteen or seventeen are forwarded to a fixed station and emolument, which nothing can forfeit but flagrant misconduct, and which no exertion can render more valuable.

But what can be said to all this? Are the wills of private benefactors to be set aside, not because they contain provisions *injurious* to the publick, (for in that case no one could question the propriety of interference in the legislature,) but simply because these provisions are *not the best that might have been?* If the country were about to allot anew any portion of its wealth for the purpose of education, of course the plan would be uniform, and the regulations such as might seem best adapted, in every respect, to promote the desired end. But an English legislature has always evinced, and I trust ever will evince, a tender regard for the authority of wills, and the sacredness of private property. Whatever innovations may be made, no one can apprehend from such a legislature, that any personal loss should be sustained by the present individuals. And whether even the maintenance of a sacred principle be not a greater good than the mere *ameli-*



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*ration* of a system, ought to be, and would be, I am confident, well considered, before any change is made.*

In the mean time I never wish to see the university placed above responsibility to publick opinion. I never wish to see her shielded from the fear of publick censure, reposing securely on her endowments, and disregarding the clamours of the world around her. It is the terrour of the publick voice which keeps in awe our very government, and all our publick institutions: and when once that salutary check is removed, we know how soon every ill weed springs up and

* Mr. Cockburn, Christian Advocate at Cambridge, has proposed a plan for limiting the duration of all fellowships to ten or twelve years, securing of course the present possessors from any loss or injury. Although I admire and applaud the zeal of this writer, and have no doubt of the purity and rectitude of his intentions, yet I cannot think his plan desirable, on several accounts. The hardship, which many individuals would *certainly* suffer, outweighs in my mind the value of any *incidental good* which might arise from this system. Besides, the great object proposed is, to send fellows of colleges into active employment. Now this purpose is already effected by the permission, universally granted, of non-residence. Not more than one sixth part, I believe, of the fellows of colleges in Oxford are resident; very few more than are engaged in the business of education. The rest are employed in the world in different ways. The system of non-residence is carried so far, as to have affected materially the aspect of the place, perhaps farther than in prudence it ought to be. Very few are there who are possessed of leisure to carry on learned works. And the consequence is, that the business of authorship is often assumed by most incompetent hands; while abler men are occupied in the more useful but less shewy task of tuition. On this subject I believe the publick are much misinformed. The life of a college is far from being the life of cloyster. The character of a fellow of a college, so often made the theme of satirical humour, like that of the squire in country life, has nearly disappeared. The evil, if any, is now reversed. So far from a college being a drain upon the world, the world drains colleges of their most efficient members; and, although the university thus becomes a more effectual engine of education, it loses much of that characteristick feature it once had, as a residence of learned leisure, and an emporium of literature.

Having mentioned this pamphlet of Mr. Cockburn's, I cannot avoid repeating, that I admire the sincerity and benevolence of the author, and that I enter warmly into his views of the danger to which the church is exposed, not from the attempts to effect catholick emancipation, as it is absurdly called, but from the subtle activity of its adversaries, and the supineness and indifference of those who ought to be its most energetick defenders.

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ripens in every quarter of the estate, and how indolent all its stewards and labourers become. To the voice of the publick we ought always to answer with respect, and to render an account, if called upon, of our proceedings. And when that account is fairly given in, I do not fear that a judgment will be passed, upon the vain and ungenerous expectation of perfect virtue. If indeed the great purpose of national education were defeated or lightly regarded by us, if the life-blood of England, instead of being invigourated by healthy food, and quickened by pure patriotism, were sent back tainted and diseased, to circulate through her veins disloyalty, irreligion, or fanaticism, then indeed might we hang down our heads in shame, and shrink from that storm of obloquy which is gathering so thick around us. But if no such deadly mischief is suffered to lurk here; if, with the allowances candour will ever make for human frailty, we be found upon the whole to discharge our duty with discretion and fidelity; we need never scruple to meet our accusers with a clear and unabashed countenance; confident, as we well may be, that we shall continue to enjoy the protection of the government we live under, and the favour of that nation, whose best interests we serve.

## SILVA, No. 70.

Densamque ferens in pectore silvam.

LUCAN. PHARS. VI. 205.

### ALLITERATION.

THE laboured efforts occasionally made at English alliterations bear no kind of proportion to those which we have seen in Latin. It is truly astonishing to observe the length to which these *difficiles nugae* have been sometimes carried. In the following instances we know not which most to admire, the incredible perseverance with which a letter has been hunted through all its initial relations, or the extreme disproportion between the value of the production, and the labour with which it is generated. One Hubald, a monk of the tenth century wrote a poem of three hundred hexameter verses in praise of baldness, every line of which began with

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the letter C. The work was addressed to the emperour Charles, the bald, or Carolus Calvus, and began in this manner:

Carmina clarisonae calvis cantate Camœnae,
Comere condigno conabor carmine calvos.

In the "nugae venales," a small duodecimo, printed 1648, there is a poem entitled "Pugna porcorum" by "PetrusPorcius, poeta," which gives a still more extensive specimen of this whimsical literary extravagance. The dedication of the poem is as follows:

"Potentissimo patrono porcianorum. P. Porcius, poeta, prosperitatem precatur plurimam.

"Postquam publice porci putamur, praestantissime patrone, placuit porcorum pugnam poemate pangere, potissime proponendo pericula pinguium praelatorum; pugnant pigriter pusillanimi praelati propter pinguedinis pondus, porro potentius porcelli pauca proceritate perpoliti; propterea placeat precor puerile poema perlegere porcorum porcellorumque pugnam propositionibus pictam paribus perpraepostere."

The Poem begins,

"Plaudite porcelli, porcorum pigra propago
Progreditur, plures porci pinguedine pleni
Pugnantes pergunt, pecudum pars prodigiosa
Perturbat pede petrosas plerumque plateas,
Pars portentose populorum prata profanat
Pars pungit populando potens, pars plurima plagis
Praetendit punire pares prosternere parvos," &c.

## TRADE AND TAXATION.

MARTIN SHERLOCK, in his letters from an English traveller, relates a couple of anecdotes of Swift, on the authority of Voltaire. Lady Carteret, wife of the Lord Lieutenant of Ireland, one day said to Swift "The air of this country is good." He immediately fell down on his knees, "For God's sake, madam, don't say so in England, they will certainly tax it."

Being one day at a Sheriff's feast, who, among other toasts, called out to him, "Mr. Dean, the trade of Ireland." Swift instantly replied, "Sir, *I drink no memories.*" This answer derives double force, from the circumstance, that it was ut-

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tered immediately after the publication of bishop Brown's book against "Drinking the memories of the dead," which at that time made considerable noise.

### ROYAL PREROGATIVE.

If it had not been for Sir Harry Martyn, who had great influence with his party, it is probable the following vote would have passed Cromwell's fanatical parliament.

Resolved, "That it is necessary for the house of Commons to have a High Constable of their own, that will make no scruple of laying his majesty by the heels."

### TIBERIUS.

According to the custom of the times, the Troads sent an embassy to Tiberius to congratulate him on his accession to the throne of the Caesars. Unfortunately, the ambassadors did not execute this commission until several years after this prince had been in quiet possession of his dignity. The congratulations, however, were received, and after a formal answer, "I must beg leave," said Tiberius, "at the same time to console you, gentlemen, on the death of that great man, your countryman Hector."

### CALLING NAMES.

A learned, amiable, catholick and pious dignitary of the church of England, remarks with much good humour on the management of controversy by two different writers of high reputation. Tillotson, he says, had made some concessions concerning the Socinians, which never were, and never will be forgiven him; and hath broken an ancient and fundamental rule of theological controversy: "Allow not an adversary to have either common sense, or common honesty."

Here is the obnoxious passage: "And yet, to do right to the writers on that side, I must own, that generally they are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument, and, for the most part, they reason closely, and clearly, with extraordinary guard and caution; with great

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dexterity and decency, and yet with smartness and subtilty enough; with a very gentle heat, and few hard words: virtues to be praised, wherever they are found; yea, even in an enemy, and very worthy our imitation. In a word, they are the strongest managers of a weak cause, and which is ill founded at the bottom, that perhaps ever yet meddled with controversy; insomuch, that some of the Protestants, and the generality of the Popish writers, and even of the Jesuits themselves, who pretend to all the reason and subtilty in the world, are in comparison of them but mere scolds and bunglers. Upon the whole matter, they have but this one great defect, that they want a good cause, and truth on their side; which if they had, they have reason, and wit, and temper enough to defend it."

The thought, which is contained in the last sentence, resembles that of Quintilian, who says of Seneca: "Multa probanda in eo, multa etiam admiranda sunt: eligere modo curae sit, quod utinam ipse fecisset! Digna enim fuit illa natura, quae meliora vellet, quae quod voluit effecit." And again: "Velles eum suo ingenio dixisse, alieno judicio."

Now, by way of contrast, behold the character of the same persons, from the masterly and impartial hand of SOUTH:

"The Socinians are impious blasphemers, whose infamous pedigree runs back [from wretch to wretch] in a direct line to the devil himself; and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted as merely hereticks in religion."

Such is the true *agonistick* style and *intolerant* spirit; such the courage of a champion, who challenges his adversary, and then calls upon the *constable* to come and help him.

——————An tibi Mavors
Ventosa in lingua, pedibusque fugacibus istis
Semper erit?

AMERICAN DRINK.

A French traveller who dined with general Heath, thus speaks of his entertainment: "Il me donna un diner simple, mais tres bon. Il est vrai, qu'il n'y avoit pas une goutte de vin; mais je trouve qu'avec de l'excellent cidre et du TOWDY,* on s'en passe tres bien.

* Boisson faite avec du *rum*, du *sucre* et de l'eau; c'est proprement du *punch* sans citron.

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### SWIFT.

When Pembroke was appointed Lord Lieutenant of Ireland, he carried over with him as his first chaplain, one Dr. Milles, a man remarkable for a large Roman nose, against whom Swift had taken a particular dislike. After dining one day with a private party at the castle, of which Milles was one, the Dean began to rail at the Lord Lieutenants of Ireland for bringing over such blockheads for chaplains as they usually did. Lord Pembroke said, "that censure could not be applied to him, as his first chaplain present had been a professor at Oxford, and was accounted an excellent scholar." "He a scholar!" said Swift, "I dare say he does not know how to construe a line of Virgil." Lord Pembroke, who anticipated some sport from this, took part with his chaplain, saying, "he was sure there was no passage in Virgil, he could not perfectly explain." "Let the book be brought," said Swift. Accordingly a Virgil was sent for, and Swift opening the book selected the following line:

Romanos rerum dominos gentemque togatam.

Milles immediately translated it very properly in the usual way. "There" says Swift "I knew he could not do it—he has not construed a word of it right." "Why how would you construe it." "Thus—*Romanos*—you've a Roman nose—*rerum*—you're a rare rum—*dominos*—damn your nose—*gentemque togatam* and the whole race of chaplains." Saying this, he immediately took up his hat and walked off, leaving the party to enjoy the joke.

### ABSENCE OF MIND.

It is related of La Fontaine by Furetiere, that after attending the burial of one of his friends, he so far forgot the circumstance, that in a few days he went to visit him. On hearing of his death, he was much shocked, until recollecting himself, he observed; "It is true, I now remember I went to his burial."

### IMPERIAL CHAMBER.

The dilatory proceedings of this court, which was held in the city of Spires above a century and an half, gave occasion for the witicism of a German lawyer. "Lites Spiræ," says he, "spirant sed nunquam expirant."

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## OBSERVATIONS

### *On the Poetry of* SOUTHEY and WALTER SCOTT.

[Extracted from the Christian Observer for June, 1810.]

THE rules of poetical composition, as of the other elegant arts, were first taught by the Greek writers; and the models which their genius and industry supplied are so perfect, that both the ancient and modern world have, for the greater part, been content to acknowledge the authority, and copy the productions, of these masters. Yet it is observable that we are indebted for some most capital performances to a certain disregard of the dogmas of the old orthodox schools. Horace boasts that the style of his Satires was original; and he might have claimed the same character for many of his lyrical pieces. In later days, Dante and Ariosto among the Italians; Shakespeare, Milton, and Butler, among our own countrymen, unquestionably the greatest poetical geniuses of modern times, have shewn very little veneration for the classical authorities in the structure of their respective works. So that it is plain, however just be the principles delivered by the ancient sages, they are not so comprehensive as to include all the varieties of composition which genius may render seductive or commanding.

What has happened to the poetical commonwealth in general, seems to have recurred in most of its provincial subdivisions. Each nation has produced some authors who have become the classicks of their country, and for the most part given the law to their successors. The sphere, indeed, of their influence was necessarily limited; for the principles of taste and truth in composition having long since been established, they could only revive in these things the lessons of older masters, and share, at the most, a portion of the power which they restored to them. But in the refinement of the national dialects, and in the construction of systems of versification suited to the genius of each language, original industry was to be exercised and standards fixed. In the more cultivated countries this has at different times been accomplished. Since the days of Petrarch and Dante, the Italians have written in the stanza which they employed. Malesherbes, Regnier, and Corneille taught their countrymen the use of the Alexandrian couplet, with rhymes in alternate gen-

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ders; and French poetry has ever since worn this fashionable but fantastick dress. Klopstock has but lately introduced the heroick hexameter among the Germans, but his skill and genius have already recommended it to pretty general adoption.

In our own language, Sidney tried the hexameter in vain. Spenser introduced the Italian stanza, but his followers have been few; though one of the most beautiful of our poems* is written in that measure. Cowley was as capricious in the length and structure of his lines, as in the other parts of his compositions. Milton, at last, gave to the blank iambicks a dignity and sweetness of which no other form of verse had been proved to be susceptible; and Dryden, Pope, and Tickell wrought the same measure in rhymed couplets to the most elaborate perfection. Since their days, our principal writers, partly from indolence, but principally from the splendid success and established reputation of these great masters, have submissively adopted the system of versification which they rendered popular; and scarce an instance has occurred, till the present age, of any attempt to discover new melodies in our language, or to attract attention by compositions of a different nature from those which the classicks, ancient and modern, had left for imitation.

This age, however, has been an age of innovation in poetry, as in greater things; and two writers have, within the last fifteen years, given to the publick compositions wholly unlike every thing which had preceded them, and stamped with the impress of true genius. Our readers will readily imagine that we allude to Mr. Southey and Mr. Scott.

Mr. Southey's Thalaba was perhaps the boldest experiment ever made in literature. He chose a tale of oriental origin, founded on the wildest legends of the Islam superstition. Sorcery and witchcraft had indeed long been known in verse; but no man before ever conceived the design of forming a grave poem of twelve cantos entirely from such materials. Yet so great are the powers of true genius, that, to a subject thus essentially and hopelessly fictitious, has been communicated a dignity, an interest, and even an air of reality, which may be looked for in vain among the most celebrated of the regular compositions. There is a moral sublimity in the

* Thomson's Castle of Indolence.



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fable worthy of Milton, and unequalled but by him. The colouring is, in the loftier parts, bold and great; in the milder scenes, unrivalled for luxurance, softness, and harmony; uniting the taste of Claude with the wild picturesque magnificence of Salvator. The meter is even more original than the fable. The lines have no correspondence by rhyme, and are subjected to no law, except that two shall never be used in sequence that can be read in one. With this limitation, they vary in length, and in the adjustment of the cadences, as the taste or judgment of the poet prescribed. We do not say that the versification of Thalaba is never feeble; but we venture to affirm, that it possesses, on the whole, more varied melody than any blank verse in the language, except Milton's; and it is quite free from that formal air, which must always belong, more or less, to a system of rhymed couplets. We extract two passages in justification of this opinion: they are rather favourable specimens, but we think them almost unrivalled for metrical effect.

> "Far over the plain,
> Away went the brideless steed;
> With the dew of the morning his fetlocks were wet,
> And the foam frothed his limbs in the journey of noon,
> Nor stayed he till over the westerly heaven
> The shadows of evening had spread."
>
> Lib. ii. 5.

> "And then upon the beach he laid him down,
> And watched the rising tide.
> He did not pray; he was not calm for prayer;
> His spirit, troubled with tumultuous hope,
> Toiled with futurity;
> His brain, with busier workings, felt
> The roar and raving of the restless sea,
> The boundless waves that rose and roll'd and rock'd;
> The everlasting sound
> Oppress'd him, and the heaving infinite;
> He closed his eyes for rest."
>
> Lib. ii. 259.

This poem, though greatly admired by refined judges, has never acquired the full share of popularity it deserved. The faults of the work, which are in the same scale with its excellencies, partly account for this. Yet, on the whole, we ven-

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ture to express a decided opinion, that, bold as was the experiment, Mr. Southey's success fully justified his temerity;

——si voce Metelli
Serventur leges mallent a Cæsare tolli.

Thalaba had not been many years before the publick, when a poem appeared, quite as original, and almost equally eccentrick, but unlike its precursor in every other particular. The Lay of the Last Minstrel seized the general attention at once, and has ever since enjoyed a larger share of popularity than has been bestowed on any other composition in verse for near a century. It is curious to consider the causes which contributed to secure it so flattering a reception.

We have no disposition to undervalue the powers of Mr. Scott's genius, but undoubtedly he owed much to the state of the poetical commonwealth at the time of his appearance. People had for some time become perfectly hopeless of the regular poets; scarcely a single versifyer of the old school (Cowper excepted) having appeared, for forty years, whose performances were above mediocrity. From this censure we do not entirely exclude even Gray, or Mason, though both are occasionally great. Gray's short effusions are painfully elaborate; and Mason's most studied pieces are still imperfect. Churchill and his followers deserve a sharper censure; and the rest are with difficulty remembered—The degraded state of the establishment naturally encouraged sectarianism. Darwin tried a new school in poetry, not unlike the Venetian academy among the painters. His colouring was in the highest degree brilliant, his language rich, and his cadences beautifully harmonious; but truth, nature, and simplicity were wanting; and the meteor his genius kindled, after playing awhile with bright and varied coruscations, disappeared at once. In another quarter arose a poetical fraternity, too much favoured by Mr. Southey in his earlier writings, who claimed to be the genuine pupils of nature, and, abhorring all factitious elegance, professed to recommend themselves, by a perfect simplicity;—forgetting that simplicity is in itself but neutral; a sort of pure atmosphere, which only assists the effect of beautiful objects by exhibiting them very perfectly. Their simplicity, too, was artificial and affected. Yet, such was the craving of the publick for something original, that this whim-

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sical race were for a time very popular; and might, perhaps, have continued to be so, if they had not been fairly whipped off the stage by our old friends and enemies, the Edinburgh Reviewers. Even the Della-Cruscans strutted their hour in triumph; and it is difficult to guess what new antics might have been practised in poetry, had the theatre still remained open, and the publick appetite unsatisfied. At this fortunate conjuncture the Lay of the last Minstrel appeared.

Mr. Scott had been previously known as the editor of a very miscellaneous collection of old ballads, among which he inserted some minstrelsy of his own, much superiour to the best of them. There are passages in Glenfinlass equal to any thing which he has ever written; and the Eve of St. John is undoubtedly the finest tale of terrour in the language. But the Lay aspired to praise of a much higher kind. The subject was chosen from among the legends of border chivalry; and though little skill is shewn, or perhaps intended to be exercised, in the construction of the fable, several circumstances conspired to give it a peculiar interest. In the first place, it was antique; and possessed in that character the same sort of charm which belongs to a mouldering edifice, once the seat of grandeur or superstition;—a charm of which we are all sensible, though few are at the pains to analyze it. Then, the story is chivalrous; and chivalry gave birth to a state of manners unquestionably the most picturesque that ever has existed. We do not, however, agree that the border feuds are particularly susceptible of poetical embellishment:* on the contrary, we think that the savage marauders on the frontiers are as much inferiour in romance as in real life to the polished cavaliers of the court of Elizabeth,—the Sidneys, Essexes, and Raleighs of that brilliant era. Rudeness, surely, is never poetical, though an excellent poet may be sometimes rude. But the happiest circumstance in the construction of this poem, and that which, among the mechanical parts, contributed most to its success, certainly was the introduction of the Minstrel, by which the freedom of the old romance was easily and naturally united with the refinement of modern art. He who copied the Troubadours was sure to be entertaining; for their only business was to amuse, and few fail in that which it is their first interest to understand. When to this were united the delightful associations and cultivated diction

* See the introduction to the Lay of the Last Minstrel.

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which have been the fruit of modern industry, the result could not but be admirable. It is, in truth, exactly that which is acknowledged to be the most fascinating in manners,—a refined simplicity; a polished ease; nature well-dressed, but not incumbered by her trappings.

In addition to all this, Mr. Scott, perhaps in imitation of Thalaba, but more probably from that honest confidence which belongs to real genius, adopted a system of versification entirely new and exceedingly well suited to the style of his composition. It is surprising that something of this kind was not earlier attempted. With all the deference due to the great masters who fixed our standard metres, it surely is true that iambicks repeated without variation are apt to drag heavily in a long poem. Our verses are a little like ourselves, stately and respectable, but rather dreary, and altogether exceedingly uninviting. They chime on, like the musick to our ordinary ballads and psalmody, which still runs the same drone through fifty stanzas, with the sense perhaps varying in each of them. A modern French writer of great genius says, that the English have taken the images for their poetry from the colour of their clouds, and the cadence of their verse from the roaring of the ocean. There is much truth in this; and though the force and genius of a writer may enable him to overcome these obstacles, it cannot be unwise to escape them; at least where the lightness of the subject allows, and even seems to require it. Mr. Scott has done this very successfully. If any one is startled at the innovation, let him consider what the Lay of the Last Minstrel would be in the metre of Milton, or drilled into the regular ten-syllable couplets. It would be about as fine as the Paradise Lost turned into the stanza of Chevy Chace.*

* An ingenious gentleman, who was dissatisfied with Milton's manner of versifying, once on a time actually versified anew the whole of that noble poem. Farmer has given the following precious specimen of his taste.

Meantime, the setting sun
Slowly descended, and with right aspect
Levelled his evening rays. *Old version.*

Meantime the setting sun, descending slow,
Levelled with aspect right his evening rays.
*New version.*

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However, we must not be understood to approve absolutely, and without exception, of the versification of the Lay: on the contrary, we think it much too capriciously irregular. Mr. Southey, who rejected rhyme (an appendage which no one will wish to retain, if it may with safety be dismissed,) is obliged to seek a compensation for this disadvantage in a continual variation of his cadence;—but those who have rhyme should have reason too, and not vary the length of their lines without an obvious necessity or expedience. The eight-syllable verse is that which Mr. Scott ordinarily uses;—a measure in which Dryden says a poet has not room to turn himself round, but which, though too short for the sententious, dialectick style of that great master, is very well adapted to the rapid action of a modern romance.

The original versification of the Lay certainly contributed greatly to its effect: and so, we are afraid, did the capricious variety of its metres, for variety is very fascinating. The same is probably true of some other of its peculiarities; as, the antiquarianism and minute details of dress and costume, which are at the best of very questionable merit, but which were engaging at first from their novelty. Yet, after all, the causes of the popularity of the Lay are principally to be sought in the genius of its author. The beautiful lines which commence and conclude the poem; almost the whole of the second canto; the fine descriptions of morning and evening, heightened by the contrast of the preceding scenes; the exquisitely tender lines which close the third and open the fourth canto; the spirited introduction of the sixth; the march of the English forces; the portraiture of Howard; the delightful ballads of Fitztraver and Harold, with the descriptions of the two poets: these are passages which might well recommend any poem to the publick favour, without asking aid from peculiarities in the style or fable. These are gems that will give a value to the curious setting that enchases them, long after its fanciful and delicate workmanship has ceased to be admired.

Success alarms the timid, and makes bolder spirits confident. Had Mr. Scott distrusted his powers too much, he would probably have written no more; distrusting them rather too little, he published Marmion; certainly the most daring contempt of the court of publick opinion that ever has been committed. This work, like the Lay, is formed upon

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the model of the old romance; and in such a composition the fable is of prime importance. To say, that in Marmion it is imperfect, or awkwardly constructed, would be an injustice to the author: there is none,—literally none. The whole action of the poem consists in the journey of a noble lord from Northumberland to Edinburgh and back again. The histories of Constance and Clara, which were intended for the plot, are episodical; and the battle of Flodden Field, which occupies nearly the whole of the last canto, and gives a name to the work, has about as much connection with the principal narrative as the battle of Marathon. For the characters, the account of them is like that of our old races; "Eclipse first, and all the others no where." Marmion is finely drawn, but he has neither equal nor second. Constance is a bad woman, with very strong passions; Clara is a good one, with none at all; De Wilton only stalks and groans; and the rest are mere shadows. A third part of the poem is filled with processions and such mummery, the tedious tales of Mine Host and Sir David Lindesay, and the still more stupid narratives of the Prioress and De Wilton. Then, for fear of wanting letter-press, half a dozen things are thrown in, that are called Introductions; which, like dedications in blank, have just this merit, that they will suit all persons and all poems equally well. Add to this, that what is good in Marmion is all of the same character,—severe and lofty; addressed only to the highest faculties of the understanding. Nothing is sacrificed to the graces. The poem contains scarcely a single passage of refinement or tenderness: the writer never studies to delight the taste or interest the feelings.

Yet, with all these faults, and they are unpardonably great and numerous, Marmion is without doubt a very extraordinary production. It is full of defective passages; but whatever is not bad, is excellent; so excellent, that nothing in the Lay can be set in competition with it. For a long time the genius of the writer seems struggling with a cloud, and the light is faint and fitful; but towards the close of the fourth canto it breaks forth with considerable lustre, shines with a pleasing brilliancy through the earlier part of the fifth, and in the sixth bursts out with such astonishing splendour, that all the faults and all the merits of the preceding parts are thrown into the shade. The versification of Marmion is superior to that of the Lay; more free, full, and flowing; and less irregu-

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lar. In the description of the battle there is a wildness and confusion, which remind one of the bold attempt by Julio Romano, in his Battle of Constantine, to imitate the bustle and tumult of the scene, by scattering his figures and confounding the masses of light and shade. But the poet has been more successful than the painter.—We may here observe, in passing, that the principles on which metre in poetry should be made to assist the sense, seem hardly yet generally understood. Where this is seriously attempted, it ordinarily fails, though the taste and feeling of our best writers often reach it accidentally. The truth is, there should always be a correspondence between the sound and sense, but never an echo: just as in musick, where the influence of sound is more completely felt, a good master chooses both his principal keys, and those into which he modulates, with reference to the subject; but he does not mimick the separate tones of joy, and pain, and peace. Compare a chorus in the Messiah with the celebrated air in Acis and Galatea: the effect is admirable in both; but it is a general effect; not a particular imitation, like the notes of a mock-bird. Yet even Handel, like Pope and Cowley, sometimes forgets the limits of his art, and attempts to scatter his notes, like the sheep upon the mountain. This is punning.

The reception of Marmion was by no means very flattering to its author. Expectation, indeed, had been raised so high, that it could hardly have been satisfied with any thing; and while every body saw the faults of the poem, and felt its deficiencies, few could estimate its merits. The ladies, particularly, whose praises had contributed greatly to Mr. Scott's success, and probably not a little to his idleness, now began to murmur against their knight, and complained of the total want of interest in the new poem; for his antique sketches had lost their novelty, and there was little of genuine nature to supply the vacancy. Some people began to talk of the whole as an imposture; and many, who were persuaded that they had not been deluded into their admiration of the Lay, expressed a fear that the reign of their favourite was over. Mr. Scott at the same time received some very severe, but salutary, discipline from the Edinburgh Reviewers, who mingled high applause with just and well-directed censures.

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# ORIGINAL POETRY.

FOR THE ANTHOLOGY.

The following epistle from one of our friends in Europe, we publish with peculiar pleasure, and shall welcome his return, if not with equal elegance of language, with as much warmth of expression, as he employs in the anticipation of it.

ED. ANTH.

J. S. B.
A. H. E.
S.

PETROPOLI, V. A. KAL. SEXTIL. 1810.

PARVULA incomptâ recitare formâ
Taedet et scripti numero soluti;
Altiùs tendo, lyricisque versor
Dulcis Horatî.

Munera amici cape parva laeti,
Sive nunc urbis fatigatus aestu,
Sive quà rupes, gelidumque dat Na-
hantia coelum,

Otia carpis: mihi namque sedes
Contigit tales adiisse paucas
Vina si curru providus reduces
Vina et amicos.

Plurima est mali tibi visa imago
Rara et ignotà aut inopina surgit
Multa per terras graviora multa
Passus et alto.

Millia invicti navigata ponti;
Britonis nota est facies ferocis
Gallia et dura, heu! prope funerato
Monte reverso.

His dedit tandem Deus atque finem
Ac dabit nostro limitem labori
Annuens sedes iterumque focos
Visere avitos.



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Regna longinquis habitamus oris
Jupiter durus nebulaeque vexant
Vixque fulgentes Hyperion æquis
Flectit habenas.

His neque incultis juvenis adortus
Gange Pellaeus domitâ superbus,
Nec puer comptis hederâ capillis,
Indo subacto.

Purus haec ros Castaliaeque rigat
Nullus: aspexit loca non Apollo
Cynthius, non haec inamoena amant Li-
bethrides almae.

Me petit nunc, deliciae sororum,
Gallia et cantus citharamque docta,
Docta turmarum et rabiem domando
Regno potiri.

Gratius, juro, nihil esse flavi
Quam Simoentis tetigisse ripas
Quamve per sylvas Academi ivisse ad
Flumen Ilissi.

Si tamen Parcae prohibent iniquae
Ocyus gratae reditum jubentes
Patriae, cursus iterum peragam
Ocyor Euro.

Gratior lux nec orietur unquam
Quam quae dilectas redonabit oras
Et dabit dulces capere atque notas
Reddere voces.

---

MY GREY GOOSE QUILL.

THOU little herald of the nine,
Whose labours have so long been mine,
I view thy hastening decline
As serious ill;
And much 'twill grieve me, to resign
My grey goose quill.

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Full well has thy short race been run,
And many an ode and ditty spun,
And many a worthless trophy won,
By toil or skill,
Attest the wonders thou hast done,
My grey goose quill.

When tedious task or irksome call
Compell'd thy aid, though means were small
Some formal endless sheet to scrawl;
I've mark'd full well
How slow thy snail-like point would crawl,
My grey goose quill.

But when my page to friends would go,
As A—— above, or J—— below,
Oh, then, indeed, thou well dost know,
How like a rill,
Thy sable tide would ready flow,
My grey goose quill!

If e'er in unpropitious time,
I drove the dull laborious rhyme,
And made reluctant numbers chime
Against their will,
Thy tardy pace oppos'd the crime,
My grey goose quill.

But if, prepared for happier feat,
In lucky hour thou chance to meet
Occasion apt or subject neat,
I cannot still
Thy progress, than the winds more fleet,
My grey goose quill.

When dire subscriptions, wandering round,
Perchance thy master's cell have found,
Where cash is scarce, though sense abound,
'Twas a sad ill
His luckless name beneath to ground,
My grey goose quill.

And now I've worn thee to the top,
'Tis comfort still before we stop,
To know the very latest drop
That did thee fill
Awhile thy memory will prop,
My old goose quill.

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THE

# BOSTON REVIEW,

FOR

## DECEMBER, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quæ commutanda, quæ eximenda arbitrarer. Nam ego dicere verum assuevi. Neque alli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

### ARTICLE 15.

*The History of Printing in America, with a Biography of Printers, and an account of Newspapers, to which is prefixed a concise view of the discovery and progress of the art in other parts of the world, in two volumes. By Isaiah Thomas, Printer, of* Worcester, Massachusetts. From the Press of Isaiah Thomas, jun. Isaac Sturtevant, Printer, 1810.

*Printing dispels the gloom of night,*
*Hail! pleasing fountain of all cheering light.*
*How the radiant orb, which gives the day,*
*And o'er the earth sends forth th' enlightening ray.*

Among the several useful and valuable productions lately published in New-England, this is not the least considerable. The design of the writer is to fix the origin of printing, to elucidate certain facts which have excited discussion, and to bring into view every work which has issued from the presses in this country. The matter, to be sure, is dry in itself, and refuses ornament, but it is important, and he has endeavoured to make it somewhat interesting. Many will think the work might have appeared in a less imposing size; and some

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will say, that it is rather curious than instructive: But to the antiquarian, to those who are "engaged in the noble art" of printing; to all who take pleasure in looking into the affairs of our early establishments, this extensive view of American publications, as well as the account of the progress and improvement of typography will appear an acquisition to our stores of knowledge. When we consider the number of books from which the work is compiled, the pains and attention necessary to collect and collate the materials, we must give great credit to the industry and perseverance of the author. Few, amongst us, are capable of achieving such a work; fewer still would have executed it at such an expense of time and labour, especially without a more certain prospect of remuneration.

In those sections of the performance, where the subject is general, Mr. T. has extracted the essence of what has been published in Europe upon the history of printing, and the invention of paper. He describes the folium, tabula, liber codex, &c. which preceded the discovery of the Egyptian papyrus. Nothing indeed increases the means of instruction like a ready communication of ideas. This has been done as much by the invention of the paper now in use, as by the introduction of metal types in printing. "It is only two centuries since this valuable material has been employed in the manufacture of books."

There is a chapter "upon the value and scarcity of books," which will excite the attention of the curious, and which shows the benefit of printing to the world. It will be said, however, by authors and men of learning of the first rate, that the change is not in their favour. For the honours and veneration paid to men of literature were much greater then, than they are at present. "As every human advantage," saith Mr. Hume, "is attended with inconveniencies, the change of men's ideas in this particular may possibly be ascribed to the invention of PRINTING; which has rendered books so common, that men even of slender fortunes can have access to them."

Adam Smith, likewise, entertained a strong prejudice against all *periodical publications*, as having a tendency to lessen the dignity of authorship.

The following instances will show the scarcity and value of books from the seventh to the fifteenth century.

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"Towards the close of the seventh century, even in the papal library of Rome, the number of books was so inconsiderable, that Pope St. Martin requested Sanctamund, bishop of Maestricht, to supply this defect from the remotest parts of Germany."

"Albert, Abbot of Gimblours, had collected one hundred volumes on theological, and fifty upon other subjects. This was called a splendid library."

"The library of the university of Oxford, before the year 1309, consisted only of a few tracts, chained or kept in chests in the choir of St. Mary's church."

"If any person gave a book to any religious house, he believed that so valuable a donation merited eternal salvation."

Another chapter contains "a description of ancient Bibles."—Mr. T. gives a very minute account of the *Venetian edition*, from a copy in his own possession, which is one of the most curious and valuable books to be met with. It is very scarce in Europe, and we believe this is the only one ever brought to America.

"Printing was introduced at Venice, as early as 1460; that city was famed for improvements in the art. Books printed there before 1476, and for many years after, exceeded, in neatness of type, and elegance of impression, those of all other parts of Europe. I had read of the beauty of the Psalter printed by Faust and Schaffer, in 1457, and of several early editions of the Bible printed at Mentz and Venice. I supposed, however, that no more was meant, than that they were so estimated, considering the infancy of the art; and I should not have had a due knowledge of ancient typography, had I not seen a Bible, which I have the satisfaction to own, printed at Venice, in *fourteen hundred and seventy-six*; a date which carries us back within about twenty years of the time when metal types were invented by Schaffer, with cut faces, and to within forty-six years of the period when printing was discovered by Laurentius.

"The Venetian edition of the Bible is a copy of the Latin vulgate. It is a folio, and the paper is an imitation of fine clear vellum. The types are semi-gothic, differing either from ancient or modern blocks.—They are superiour in neatness, and, compared with blocks, may be considered as an elegant specimen. The letters are shaped more like Roman than any other characters; their faces are broad and bold, and have but few fine strokes. Double letters and abbreviations are very freely used. The ink is clear and of a fine black; and in no book, ancient or modern, have I seen better press work. There is not a letter but what is fair. In technical language, no pick, blot, blur, friar or monk, is to be seen in the work."

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Our author goes on to describe the book in a manner which must be very interesting to those who work at the type, in several pages, and then quotes the opinion of the literati.—"It is mentioned by Le Long and Clarke in their bibliographical dictionaries. De Bure speaks of it as *une edition rare, fort rechercheé des curieux.*"

In page 70 of the first volume is a "fac simile of Laurentius, or Coster's Horarium, (supposed to have been printed between A. D. 1430 and 1440.) A difficulty occurs on reading even the Lord's prayer, because so many spaces are left for the large letters which were afterwards to be filled by the Illuminator."

In other parts of the book are exhibited curious specimens of the printing at Oxford in England, 1468, which are Caxton's types. "There was no press in London till 1480, when two foreigners, supposed to have been brought over to England by Caxton, whose names were John Lettou and William Macklinia, or Macklyn, followed the printing business, sometimes in partnership, and sometimes separately."

The art of printing was introduced into Spanish America at the close of the sixteenth century. Our author has ascertained that there was a press in the capital of Mexico as early as 1604. Of Portuguese America he could obtain less information, than of the other settlements. "*No literary production* has appeared, and it is supposed that the press is wholly for the use of the government." It does not follow from this, that they have no learned men in those settlements. The Jesuits were estimated among the first scholars in the world. It was a part of their policy to confine learning to themselves. Hence the people are kept in ignorance, and are in slavery to their priests for which their blind credulity admirably fits them. The difference is not great since the Jesuits lost their power. They have had a secret influence, or other orders of the clergy have imitated their policy, though unequal to them in learning. The people are condemned to a forced or voluntary ignorance. A printing press, diffusing readily the works of the learned, would break the barrier 'between the enlightened and unenlightened portion of mankind,' says a celebrated writer, 'and an insensible gradation occupy the space which separated the two extremes of genius and stupidity.'

The history of the United States is very different from the accounts of other nations. We have the progress of society

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from its earliest steps. The planters of New-England, next to forming churches, made it their object to establish schools and colleges; to encourage all kinds of manufactures and mechanical arts.

"An account of the first printing" says Mr. T. "executed in the English colonies of America, combines many of the important circumstances of the settlement, as well as many incidents interesting in the revolutions of nations; and exhibits the pious and charitable efforts of our ancestors, in New-England, to translate the sacred books into a language, which at this short distance of time, is probably not understood by an individual of the human race, and for the use of a nation which is now extinct."

This is rather a strong assertion, though approximating towards truth. Few descendants of the Aborigines are to be found, and most of these are mingled not only with different tribes, but with blacks and whites of all nations dwelling among them. There are however some real Indians, who talk the language fluently, and among those who are aged, several of Mr. Eliot's translations and other smaller works are much valued, but the Indian Bible is a very scarce book, and is rather an object of curiosity than study.

The particulars respecting the printing and printers of this country, says Mr. T. will gratify professional men; and a general history of this nature will certainly preserve many important facts which, in a few years, would be irrecoverably lost.

"In 1639, printing was first performed in this part of America, which extends from the Gulph of Mexico to the frozen ocean. For this press our country was chiefly indebted to the Rev. Mr. Glover, a nonconformist minister, who possessed a considerable estate, and had left his native country with a determination to settle among his friends, who had emigrated to Massachusetts; in this wilderness he could freely enjoy with them, those opinions which were not countenanced by the government, and a majority of the people in England. Very little more than the name of this father of the *American press* is known among us. So far as my researches have extended, I can only find that his name has been barely mentioned by two respectable journalists, (Winthrop and Johnson) who were among the first settlers that emigrated here. This was probably owing to his having died on his passage.—Page 206. Vol. 1."

He takes up the subject again, page 221.—

"Hitherto justice has not been done to the man by whose agency the art was first introduced into the English colonies. Although he was one

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of the best and firmest friends to New-England, his name has not been handed down with so much publicity as were those of other distinguished characters, who were his contemporaries, and fellow labourers, in settling a dreary country. The principal cause of this neglect in our biographers and historians, may perhaps arise from this circumstance, that his destiny was similar to that of Moses, who although zealously engaged in conducting the children of Israel from Egypt to Canaan, yet never reached the land of promise."

Why this honest clergyman should be compared to Moses, we are at a loss to conceive. Moses was a prince, a leader, a lawgiver, and "his name was handed down with more publicity than any other distinguished character." He was not only the most celebrated personage in the history of the Jews, but shone with equal brightness among the Gentiles. The learned Huetius attempts "to show that almost all the Heathen theology has been derived from the writings and actions of Moses, the identity of whom with many given names of early antiquity he asserts."

We cannot but find fault with what seems so much like sentimental rant in the History of Printing; and it would be as well if the author would not, in any case, attempt the *cumbrous style*. In his researches after facts he is worthy of commendation.

He has taken great pains, in this part of the work, to obtain very minute accounts of Mr. Glover, of Daye, Samuel Green and his descendants; and his biographical sketches are doubtless very correct. He draws his information from the records of the town of Cambridge, where the first printing in North America was executed, and where the families of the first printers lived more than forty years. Mr. Samuel Green has been considered as the first printer in these regions of the earth. He is mentioned as such by one or two writers in the collections of the Historical Society; by Dr. Holmes in his history of Cambridge; and by Dr. Eliot in the New-England Biographical Dictionary. These writers were mistaken, if the information be just which Mr. T. has received. As no work of Daye's printing has come down, and as his name has never been seen annexed to an imprint, it is no wonder that the first work done in the country was ascribed to Green. But the following evidence is conclusive in Daye's favour.



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"At a General Court of elections holden in Boston 6th of May, 1657, Steeven Daye of Cambridge having often complained that he hath suffered much damage by erecting the printing-press at Cambridge, at the request of the magistrates and elders, for which he never had yett any considerable sattisfaction. This Court doe graunt him three hundred acres of land in any place not formerly graunted by this Court."

In the records of 1667, is the following order of the General Court relative to another petition from Daye, viz. "In answer to the peticon of Steeven Daye, it is ordered that the peticoner hath liberty to procure of the Sagamore of Nashaway (now Lancaster) by sale, or otherwise, to the quantity of one hundred and fifty acres of upland, and this court does also graunt the petitioner 20 acres of meadow where he can find it free of former graunts."

The Catalogue of Books printed by Daye.

1639. The Freeman's Oath.

1639. An Almanack, calculated for New-England, by Mr. Prince, Mariner. The year begins with March.

1640. The Psalms in metre, faithfully translated for the use, comfort and edification of the Saints in publick and private, especially in New-England. Crown 8vo. 300 pages.

1640. An Almanack for 1640.

1641. A Catechism agreed upon by the Elders at the desire of the General Court.

1641. Body of Liberties. This book contained a hundred laws, which had been drawn up, pursuant to an order of the General Court, by Nathaniel Ward, Pastor of the church in Ispwich. Mr. Ward had been formerly a minister in England, and formerly a practitioner of law in that country.

1641 An Almanack for 1641.

1647. The Psalms in metre; faithfully translated for the use, &c.

1647 Danforth's [Samuel] Almanack for 1647. Cambridge, printed 1647.

1648. Danforth's [Samuel] Almanack, &c.

1648. The laws of the colony of Massachusetts, drawn up by order, and adopted by the General Court. Folio.

1648. Astronomical Calculations, by a youth, [Urian Oaks, then a student at Cambridge.]

1649. Danforth's [Samuel] Almanack, Cambridge, printed.

No book, except the author was sound in the faith, was allowed to be printed at Cambridge. Nothing written by the anti-puritanick party, nothing which even smelt of heresy, nothing which encouraged free inquiry is to be found on the list of books published by Green or his sons. The grave licensers of the press once permitted that celebrated work of Thomas a Kempis "on the imitation of Christ," which pious people of all denominations, and the most orthodox creed will ever read with delight, to be put to the press, and it excit-

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ed a most terrible alarm. A host of bigots encamped to fight the good fight of faith against this *Popish Divine*. The weapons of such warfare are not pointed, but they generally fall heavy where they strike. An indirect blow was given to the licensers of the press, and the book was crushed at once. This appears from the following order of the court, passed at their session, 1667. "This court being informed that there is now in the press, reprinting, a book that "imitates Christ," or to that purpose, by Thomas a Kempis, a Popish minister, wherein are conveyed some things not safe to be infused among the people of this place, Doe command it to the licensers of the press the *more* full revisal of the same, and that in the mean time there be no further progress of that work."

The catalogue of books printed by Green, Johnson, and their successors, is worth preserving. It reaches to the year 1692. Most of these have been seen by our author; and many are in his possession. Few books in any library of Massachusetts have escaped his notice. And we owe it to his care, that some of the most curious have escaped the besom of destruction.

A prominent part of the "History of Printing" is the account of newspapers, from the first ever printed on this side of the Atlantick to the present times. A narrative of this kind was published in the fifth and sixth volumes of the Collections of the Massachusetts Historical Society. That paper was confined to New-England. During forty years after the first publick journal was issued from Green's press at Boston, very few newspapers were published except in New-England. With that writer the author of the present work agrees, except in one instance, where he asserts that Green published another paper in 1726, called "The Weekly Newsletter." Mr. T. who perhaps has searched the matter more thoroughly, this being in the line of his business, says, that Green continued the publication of the Boston Newsletter until the last week in December, 1726, No. 1196. The next week he altered the title to "The Weekly Newsletter," and began the alteration of the title with No. 1, and discontinued the method of carrying on a thread of occurrences of an old date; and intending to publish weekly the latest intelligence he could procure. The paper, with the alteration of the title progressed to No. 200, October 29, 1730. Green then added the No. 200 of the Weekly Newsletter, to the former No. 1195 of the Boston

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Newsletter, and the following week began with No. 1397, and combining the former with the latter title, called it the "Boston Weekly Newsletter."

"The first paper published in the city of New-York was by William Bradford. It made its appearance October, 1725. The New-York Gazette."

"The first newspaper in Pennsylvania was entitled "The American Mercury." It was printed by Andrew Bradford, December 22, 1719.—This was the third paper ever printed in the United States. Before the year 1719, only one newspaper was printed in the colonies. On the 21st December, 1722, the Boston Gazette appeared. The American Mercury is only one day later."

"Only two newspapers were published in Virginia before 1775. The first in this Old Dominion was in 1736. The second in 1766."

"At Annapolis, Maryland, there had been one published in 1728.—They had increased to three at the commencement of the Revolutionary War."

"The first newspaper in the Carolinas made its appearance January 8, 1731. And at Savannah, Georgia, 1763."

Mr. T. pursues his researches into the British colonies, and with the list of newspapers gives a very particular account of all the periodical publications in every part of North-America. This makes a mass of information which must gratify men of curious minds who live in the present generation, and will be an invaluable treasure to those who succeed, and wish to be acquainted with documents of their early history.

The Biography of Printers is connected with the account of printing. This may gratify those engaged in that profession, but is too minute and particular for the generality of readers. Few of any class of men are born to figure upon the publick stage; and to make every person, whether excelling in any art or not, a subject of notice, merely because he sold books and pamphlets, is rather abusing the privilege of authorship. Where even common fame gives us no information, common sense should teach us to be silent. We are sensible that an exception may be made to this, and it will be said justly, that modest retired virtue, in the obscure vales of life, if drawn into publick view, will often show the lines of a noble character. But this will not apply to this long list, not only of printers but booksellers, (which are here enrolled) many of whom were insignificant in the streets and alleys where they lived. With the notices of men who are worthy of recollection in the general history of printing, this work is

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not wholly free from that ridiculous kind of anecdote which makes every one afraid of seeing his friend the subject of particular record.

A remarkable instance of this is in page 297 of the first volume. Yet there are some excellent biographical incidents interspersed through this description of characters, which not only amuse those who may be weary of poring over the dry parts, but really contain much information of men, manners and the times. Hence the notes make a valuable part of this publication, where some facts are elucidated which were imperfectly known, and some things connected which might be misrepresented in the ordinary modes of publication. The anecdote of James Otis, (page 476, vol. 2.) is excellent.—Those who knew the man will read it with most vivid emotions, but it will excite an interest in all who have heard of that brilliant luminary in our political hemisphere.

Another anecdote, mentioned in the body of the work, (p. 140 of 2d vol.) ought to be preserved, as it is curious, and is connected with the subject. It seems that printing was not introduced into Virginia so early as it was into the other settlements, nor was *any* press allowed by authority. "Sir William Berkeley, who was Governour of Virginia thirty-eight years, in a letter to the Lords of the Committee of the Colonies in 1671, says, "I thank God we have no free schools nor printing, and hope we shall not have these hundred years. For learning hath brought disobedience and heresy and sects into the world. And printing has divulged them, and libels against the government. God deliver us from both." This story is taken from Chalmer's Political Annals. In that celebrated work, are governour Berkeley's answers to other inquiries, which elucidate his character as a very singular man, yet it is said he was a good governour.

Upon the whole, we think this author has illustrated his subjects in various particulars. We are struck with the view of the progress of commerce and industry, as well as of the improvement of the art of printing in this country, when we see the astonishing difference between the time when a single press was established at Cambridge, and the present time, when it appears that there are more than four hundred printing-offices in the United States of America.

The number "of newpapers on the first day of January, 1810, exceeded three hundred and fifty," a complete list of

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which is given in this history of printing. The author had been "fifty years" engaged in this work, and from his long experience he has been able to be more accurate in his narrative than we could expect from any other man among us. He has accomplished a great deal, if he has not finished the work according to his own expectations. If his task has proved more "arduous than he at first apprehended," he has shown what may be done by great perseverance. Few writers are able to execute what they originally designed. What they attempt is generally beyond their ability, but they persevere because they are fond of their subject, and have some lively impressions of its importance, its utility, and the publick approbation.

It is the design of the writer of these volumes to give "a catalogue of books published in these colonies." This will enlarge the work to another volume, and we hope he will meet with encouragement, and no longer defer the publication.

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ART. 16.

*The Life of George Washington, with curious anecdotes, equally honourable to himself and exemplary to his young countrymen. Tenth edition, greatly improved. By M. L. Weems, formerly Rector of Mount Vernon parish.* Philadelphia, Matthew Cary, 1810.

The first requisites in biography are fidelity and correctness. With these, no embellishments, inferences or constructions can be suffered to interfere. Between the biographer and the novelist or poet this difference exists, that the one is limited to real events, and not allowed to transgress the bounds of actual or probable fact; while the other is at liberty to modify or vary his incidents, characters and circumstances, with no other limitation, than such as his own discretion assigns him.

The reverend author of the book before us, which we are at a loss whether to denominate a biography, or a novel, founded on fact, has presented a specimen of writing, which for variety and oddity is almost an unique in the annals of literature. With a style of rotundity and bombast which may distance Macpherson himself, he has intermingled the ludicrous quaint-

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ness of Joe Miller; and he often transports us from a strain of religious moralizing, more than commonly exalted, to the low cant and balderdash of the ranks and drinking table. Though he has given the leading events in his hero's life with tolerable accuracy, and has furnished anecdotes which, but for this book, would have slept in oblivion; yet, from the general tenor of the work, one cannot avoid suspecting the author of adopting the plan of Voltaire, in his Henriade, who, after invoking truth for his guide, does not hesitate to conclude, that her appearance may be much improved by the alliance and assistance of fiction.

The birth and education of the American hero, his juvenile feats and character, his exemplary manners, the wonderful integrity and moderation which distinguished him from boys around him, are not to be outdone by any of the cradle heroes whom Mr. Newbury has ushered into fame and consequence from the corner of St. Paul's church-yard. We are assured that he was a dutiful boy, who obeyed his parents, never told lies, and did not quarrel and fight with his playmates, but was, on the contrary, a great peace maker among them, and "when he could not disarm their savage passions by arguments, he would instantly go to the master and inform him of their barbarous intentions."

Being thus introduced to our future warrior and hero, we are conducted by his side through the campaigns against the French and Indians, the struggles of the revolution, his political career, his private life, and death. A strain of superlative eulogy pursues him through the whole book, and many a pious inference and wholesome exhortation is deduced from his life and character. Of the author's sublime, glowing and figurative style, it would be impossible to give the reader any adequate idea, without presenting him a real sample of the manner which pervades the book. In the following instance, descriptive of the battle of Lexington, the style of Fingal is paralleled, if not eclipsed.

"Pouring in now from every quarter were seen crowds of sturdy peasants, with flushed cheeks and flaming eyes, eager for battle! Even age itself forgot its wonted infirmities; and hands long palsied with years threw aside the cushioned crutch, and grasped the deadly firelock. Fast as they came up, their ready muskets began to pour the long red streams of fiery vengeance. The enemy fell back appalled! The shout-

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ing farmers swift closing on their rear, followed their steps with death, while the British as fast as they could load, wheeling on their pursuers, returned the deadly platoons. Like some tremendous whirlwind, whose roaring sweep all at once darkens the day, riding the air in tempest, so sudden and terrible, amid clouds of dust and smoke and flame, the flight of Britain's warriors thundered along the road. But their flight was not in safety. Every step of their retreat was stained with trickling crimson—every hedge or fence, by which they passed, took large toll of hostile carcases."

For more of the Ossian style, the reader may examine the following extract from pages 96, 7.

"High in air the encountering banners blazed! There bold-waving the lion-painted standard of Britain, and here the streaming pride of Columbia's lovely stripes, while thick below ten thousand eager warriors closed the darkening files all bristled steel. No firing is heard; but shrill and terrible from rank to rank resounds the clash of bayonets, frequent and sad the groans of the dying. Pairs on pairs, Britons and Americans, each with his bayonet in his brother's breast, fall forward together, faint shrieking in death, and mingle their smoking blood.

"Many were the widows, and many the orphans that were made that day. Long did the daughters of Columbia mourn their fallen brothers! and often did the lovely maids of Caledonia roll their soft blue eyes of sorrow along the sky-bound sea to meet the sails of their returning lovers.

"But, alas! their lovers shall return no more. Far distant on the banks of the roaring Hudson they lie, pale and helpless on the fields of death. Glassy now and dim are those eyes, which once beamed with friendship, or which flamed in war. Their last thoughts are towards the maids of their love; and the big tear glistens in their eye as they heave the parting groan.

"Then was seen the faded form of Ocean's queen, far-famed Britannia, sitting alone and tearful on her western cliffs. With downcast looks her faithful lion lay roaring at her feet; while torn and scattered on the rock, were seen her many trophies of ancient fame. Silent, in dishevelled locks, the goddess sat, absorbed in grief, when the gale of the west came blackening along the wave, laden with the roar of the mur-

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derous battle. At once she rose—a livid horror spread her cheeks—distraction glared in her eye-balls, hard strained towards the place whence came the groans of her children! the groans of her children fast sinking in a distant land—thrice she essayed to curse the destroyers of her race; but, thrice she remembered that they too were her sons. Then wild-shrieking with a mother's anguish, she rent the air with her cries, and the hated name of North resounded through all her caves."

The author often descends to a more quaint and sarcastick manner, at times describing events of great consequence in the language of trivial buffoonery; at others exalting very insignificant incidents, by a strain of pompous solemnity. Some of these efforts are played off to great effect.

"Colonel Ferguson and his men were supposed by the British to be the most exquisite marksmen alive, and indeed to hear their bravadoes, one would suppose, that give them but guns of a proper calibre, they would think it a light affair to snuff the moon or drive the centre of the fixed stars. But, the American rifle-boys soon let them into a truer way of thinking; for in a few rounds they pinked the brave colonel, and put 30 of his exquisite marksmen asleep, which *struck such a wholesome panick into the survivors, that they threw down their shooting-irons, and, like thrifty gentlemen, called out right lustily for quarters.*" Page 108.

In page 35, the breaking out of the French war, and the arrival of the news in England, with the commotions excited there in consequence, do vast credit to the author's inventive powers.

"Swift as the broad-winged packets could fly across the deep, the news was carried to England. Its effect there was like that of a stone rudely hurled against a nest of hornets. Instantly, from centre to circumference, all is rage and bustle—the hive resounds with the maddening insects; dark-tumbling from their cells, they spread the hasty wing, and shrill whizzing through the air, they rush to find the foe. Just so in the sea-ruling island, from *queen's-house* to *ale-house*, from *king* to *cockney*, all were fierce for fight. Even the red-



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nosed porters, where they met, bending under their burdens, would stop full butt in the streets to talk of *England's wrongs;* and as they talked, their fiery snouts were seen to grow more fiery still, and more deformed, then throwing their packs to the ground, and leaping into the attitude of boxers, with sturdy arms across, and rough black jaws stretched out, they bend forward to the *fancied fight!* the frog-eating foe, in shirtless ruffles and long lank queue, seems to give ground! then rising in their might, with fire-striking eyes they press hard upon him, and coming in hand and foot, with kick and cuff, and many a hearty curse, they shew the giggling crowd, how, damn'em! they would thump the French.

"The news was brought to Britain's king, just as he had dispatched his pudding, and sat right royally amusing himself with a slice of Gloucester and a nip of ale. From the lips of the king down fell the luckless cheese, alas! not graced to comfort the stomach of the Lord's anointed; while crowned with snowy foam, his nut brown ale stood untasted by his plate. Suddenly as he heard the news, the monarch darkened in his place—and answering darkness shrouded all his court!

"In silence he rolled his eyes of fire on the floor, and *twirled his terrible thumbs!* his pages shrunk from his presence: for who could stand before the king of thundering ships, when wrath in gleams of lightning flashed from his dark red eyes? Starting at length, as from a trance, he swallowed his ale, then clenching his fist, he gave the table a tremendous knock and cursed the wooden shoed nation by his God!"

As a specimen of the scale on which the similies and metaphors of the book are conducted, it is only necessary to extract one.

"As when a mammoth suddenly dashes in among a thousand buffaloes, feeding at large on the vast plains of the Missouri; all at once the innumerous herd, with wildly-rolling eyes and hideous bellowings, break forth into flight, while close at their heels the roaring monster follows—earth trembles as they fly. Such was the noise in the case of Tarleton, when the swords of Washington's cavalry pursued his troops from Cow-pens famous field. It was like a peal of thunder, loud-roaring at first, but gradually dying on the ear as it rolls away along the distant air." Page 112.

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Throughout the book, considerable use is occasionally made of dialogue, the author conceiving it more interesting to give us the sentiments of the actors from their own mouths, than simply to state them in the third person. To make this plan more complete, his language is adapted to the character and brogue of the speaker; accordingly we find children and noblemen; negroes, Scotchmen and Hessians, each retailing his own peculiar dialect.

"Now Christ save my saoul but ye're a braw lad, and gin ye play your cards weel, my boy, ye shall have nae cause to rue your bargain." Page 30.

"Vat! eat Hessian man up like vun hock! Oh mine Got and Vader! vot peoples ever bin heard of eat christian man before? Vy shure des Mericans mush be de deble." Page 83.

We have questioned whether the book before us may not be termed a novel founded on fact. Second thoughts would induce us to style it rather an epick poem; for, besides its figures, characters, battles and episodes, it is duly provided with a suitable quantity of preternatural machinery. The exploits and future greatness of Washington are early foretold by a wonderful dream, two pages in length, which happened to his mother while he was a boy. Again, after his death, he is borne on angel's wings to the skies, and is met outside the gates of heaven by the shades of the several worthies who fell during the revolution. The personified Brittania has already made her appearance.

The sale of nine editions of this work, is a pledge of its popularity. This run it can have obtained, we think, only as a school book, in which sphere it is best calculated to move.

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# INTELLIGENCE.

## UPON THE CULTURE OF HEMP.

From the Treatise of Mons. du Hamel du Monceau.

TRANSLATED FOR THE ANTHOLOGY.

(Concluded from page 358).

TOWARDS the beginning of August, the stalks which do not bear seed, and which are improperly called female hemp, but which I call male, begin to turn yellow at the top, and white at the bottom, which indicates them fit to be pulled. At this time, women enter the field and pull up all the male stalks, of which they make bundles and arrange them on the borders of the field, taking care not to injure the female stalk which must remain unpulled sometime longer to bring to maturity its seed.

Before the male hemp is gathered, some persons sow turnip seed, which buries itself in the holes from which the stalks were extracted, and in those made by the footsteps of the persons employed therein. Turnip seed is also sown when the female stalks are gathered, in order to have two crops; but this part of husbandry, not belonging to our subject, we dismiss it.

It has been already observed, that the male hemp was bundled up after being gathered. In doing this, they put stalks of a like length together and place the roots even. Each bundle is tied with a hemp stalk.

They are then exposed to the sun to dry the leaves and flowers, and when well dried, each bundle is beaten against the trunk of a tree or against a wall, and they then attach together several bundles, and make one sufficiently large to carry to the Routoir.

The place called the Routoir, in which the process of rotting is performed, is a ditch of from eighteen to twenty-four feet long, from twelve to eighteen feet broad, and from three to four feet deep, filled with water. This is often supplied by a spring, which after filling, the routoir is let off through a channel prepared for it. Some routoirs are only a ditch made on the border of a river; some, even in contempt of the laws,

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use no other routoirs than the bed of a river. In fact, when there is no spring nor river at hand, they deposit the hemp in the ditches that are filled with water, and in the meadows. Let us now take a view of the end they propose by this method of rotting. To do it they arrange it at the bottom of the water, they cover it with a layer of straw, they secure it under water by pieces of wood and stone. It thus remains until the bark, from which the thread proceeds, is detached with ease from the stalks. This is ascertained by trying from time to time whether the adherency of the bark to the stalk still continues. When it is severed with ease, the hemp is thought to be sufficiently rotted, and is then taken from the routoir. This operation effects more than the detaching of the bark from the pulp. It renders the filament soft and fine; but to understand how this result is produced by water, a knowledge of the organick disposition of the stalk is necessary. This I will attempt to explain, with as much brevity as I am able.

The stalks are hollow in the middle, or filled with a soft pulp. This is surrounded with a tender and fragile wooden substance, which is called the chenevotte or stalk stripped of its bark. Over the chenevotte is a bark, rather fine than otherwise, composed of filaments which extend the whole length of the stalk. This bark adheres closely to the chenevotte and the longitudinary fibres which compose it are joined to each other by a vesicular or cellulary texture. The whole is finally covered with a very fine membrane, which may be called the epiderme. The object proposed in immersing the hemp, is to cause the bark to detach itself with more ease from the stalk, and to destroy the epiderme with a part of the cellulary texture, which binds together the langitudinary filaments All this is brought about by putrescence, for which reason it is hazardous to keep the hemp too long immersed, for then it rots too much; in other words, it acts not only upon the outer skin and the finer fibres, but it acts with too much force on the longitudinary fibres; in fact it rots the hemp too much, and in that case the thread loses its streugth. On the other hand, when the hemp has not been long enough in the water, the bark continues to adhere to the stalk, the thread is hard, elastick, and cannot be made fine enough. There is therefore a medium to be observed, and this depends not alone upon the extent of the time of the immersion of the

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hemp. but also—Firstly, upon the quality of the water; which when still, rots the hemp sooner than running water; so does foul sooner than limpid. Secondly—upon the temperature of the air; as it rots sooner in warm than cold weather. Thirdly—upon the quality of the hemp. That which has been raised in a free soil, and duly watered, and which has been gathered green, is sooner rotted than that which is raised in strong or dry soil, and which has been suffered thoroughly to ripen. In general, it is thought that when the hemp remains but a short time in the water to rot, the thread is better. On this account it is said, that hemp should not be rotted but in warm weather. And when the autumns are cold, some defer until the spring following to put the female hemp in water. Some even prefer to rot their hemp in stagnant and even in putrid, rather than in fresh running water. I have put it into different waters to rot, and it has appeared to me that the thread of the hemp rotted in putrescent water was softer than that rotted in running water; but the filament contracts in stagnant water a disagreeable colour, which in truth does not damage it, for it bleaches thereby more easily; yet this colour is disgusting, and on that account the filament is not so merchantable For this reason, when it can be done, they turn a little stream into the routoirs to renew the water and prevent it from becoming putrescent.

I have made out to rot the hemp by spreading it over a meadow as they do linen to whiten it; but this is a tedious mode. The thread, however, has appeared to me not very different from that rotted in the usual mode. I have further attempted to boil the hemp in water, hoping in a short time to bring it to the same state as when taken out of the routoir; but after having boiled it more than ten hours, on taking it from the water to dry, it was not in a condition to be thoroughly separated or fit for the brake. It is true that when it was broke warm and wet, the bark was detached with ease, but it remained like a ribband. The cellular texture not being removed, the longitudinal fibres cohered. They could not be separated; and it was impossible to make the hemp sufficiently fine. From this it is evident, as we have before observed, that it is next to impossible precisely to define the length of time that hemp should remain in the routoir; since the quality of the hemp, that of the water, and the temperature of the air impede or advance its progress in this operation.

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The usual criterion that the hemp has been sufficiently rotted, is when the bark is easily detached from its stalk from top to bottom. It must also be allowed that the habitual employment of the peasants who cultivate it, must aid them much in deciding upon the requisite degree of rot. They however are sometimes mistaken; and I have observed that in some provinces they are in the habit of rotting it more than in others.

I must not omit to caution against rotting the hemp in water in which the fresh water shrimps abound; for these animals eat and almost destroy the thread.

When upon the subject of gathering the male hemp, we remarked that the female was left standing to gain time to ripen its seed. This however causes the hemp itself to become too ripe. Its bark becomes too ligneous, and of consequence its threads thicker and coarser than that of the male. Notwithstanding this, when the seed appears to be well formed, the female hemp is gathered in the same manner with the male, and arranged in sheaves.

In some places, to complete the ripening of the seed, they dig in the hemp field round holes of a foot depth, and from three to four feet in diameter. In these they put a number of sheaves well bound together, with the heads of the sheaves in the holes and the roots above. They are fastened in this situation with cords of straw, and the earth which has been taken from the holes is heaped up round the bundle of sheaves so as to cover their heads. Aided by their own moisture, the heads become heated as green hay does placed upon a layer of manure. This fermentation completes the ripening of the seed, and disposes it to leave its shell with more ease. When the seed has acquired this quality, the sheaves are taken from the holes, where they would be consumed were they longer to remain. In other cantons where much hemp is raised, they do not bury the heads in this way, but stack the sheaves, placing their heads together, and extract the seed in the manner I shall presently show.

Those who raise but small quantities, spread cloth upon the ground to catch their seed. Others clean and prepare a smooth piece of ground, upon which they place the hemp with the heads all on the same side. They then beat it lightly with a piece of wood or flail. This brings out the best seed, which is put by for sowing the next spring. There still re-

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mains much seed in the heads. To extract it, they pass the heads through a comb with iron teeth. This takes off at once the leaves, the teguments of the seeds, and the seeds themselves. The whole is kept in a heap several days, then spread for drying, then beaten or threshed, and winnowed to separate the seed; with this they feed birds and make hemp-seed oil. The sheaves are carried to the routoir, to pass through the same operation with the male sheaves.

When the sheaves are taken from the routoir, they are opened for drying, and spread towards the sun by the side of a wall, the borders of a ditch, or on open ground if it is not moist. They take care frequently to turn the hemp, and when well dried it is again put into sheaves to be placed under cover, where it is kept dry until they are ready to break it with the hand or a brake. In some provinces it is wholly broken and separated by the hand, and in other those only who raise small quantities, break it with the hand; the rest use the brake.

The manner of doing it with the hand is so simple that children can perform it as well as grown persons It consists in taking the threads separately, breaking the stalk, and detaching the threads by pulling them through the fingers. This mode appears rather tedious, but as it is pursued at leisure hours, and by children who take care of the cattle, it is but of little expense to many families; but to small families it occasions great loss of time which the use of the brake would save.

Before it is broken, hemp ought to be well dried, or, as the peasants say, well baked. For this purpose, they have at some distance from their houses a haloir or drying kiln. Some peasants dry the hemp in the chimneys of their dwelling houses; but this is a very dangerous practice. Some place it in their ovens to dry; these do not indeed expose their houses, but their hemp often takes fire; besides, in this mode a large quantity cannot be dried. The haloir is only a cavern commonly of six or seven feet heigh, five or six broad, and nine or ten deep. The underside of a rock frequently makes a very good haloir. Some are arched with dry stones; others are covered with large flat stones; others merely with pieces of wood covered with earth. Every man makes them according to his fancy; but all aim to place them se-

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cure from the north wind, and to give them a southern aspect. Because the breaking season is generally when the great frosts prevail, and when agriculture is at a stand.

About four feet above the fire place of the haloir, and two feet from its mouth, three wooden bars are fixed of about an inch diameter; they cross the haloir from one wall to the other, and are thereby supported by the walls. Upon these wooden bars the hemp is placed of the depth of six inches to be dried. Thus arranged, a careful woman keeps up underneath a fire made of the useless part of the stalks; care is requisite, because the stalks, which are the common fuel for the purpose, consume rapidly, and require to be constantly supplied to support the fire in every part of the cavern; and equal care is necessary to prevent the flame from rising and communicating with the hemp, which is very combustible, especially after it has been some time in the haloir. The same woman must turn the hemp over to dry it equally on all sides. She must also place fresh hemp when that which is well dried is taken away to be broken.

The brake resembles a joist five or six inches square and seven or eight feet long, with two large slits of at least an inch broad sawed out from one end to the other, and the three longest or separate parts, formed by the two slits made into the shape of a knife. Upon this piece of wood is placed another which is connected with it at one end by a turning joint, and which at the other end affords a handle, and between the two ends bears two knives or iron plates which go into the slits or mortises of the lower piece.

The man who uses the brake, takes a handful of hemp in his left hand, and in his right the handle of the upper jaw of the brake; he then places the hemp between the two chaps, and by repeatedly and forcibly raising and lowering the uppermost he breaks the stalks, and, drawing them through both, he forces the pulp from the filament; and when one half of it is thus broken, he takes that in his hand to pursue the same course with the other end. At length, when they have well broken about two pounds of hemp, they double it in the middle and twist the two ends strongly towards each other. This is called hemp ends, or coarse hemp.

The two methods, that of breaking with the hand, and that in which the brake is used, have each their advantages and defects, as we shall in course point out.



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It has been frequently said that the hemp intended for the fabrick of fine cloths should be more rotted than that destined to a coarser fabrick; and that that designed for cordage should be the least rotted.

We have already remarked, that hemp not sufficiently rotted was hard, thick, elastick, and remained clogged with parts of the stalk. We shall hereafter find these to be great defects when applied to the fabrick of cordage. We however acknowledge that hemp used in the finer fabricks may be a little more rotted, but it cannot be expected to render much finer a thread naturally coarse. It would rather be injured by putridity; for to have a fine thread the concurrence of many things are necessary. First—The soil; for as above observed, too strong or dry a soil never yields a very pliant thread. It is too ligneous, consequently hard and brittle. On the other hand, if the soil is too humid, the bark which it will produce will be too herbaceous, tender, and liable to break, and become refuse, or heads of hemp. It is only the soft, substantial, and moderately moist grounds that give to the thread softness, flexibility, and strength, which are the best qualities of good hemp.

Secondly—The year. For when the seasons are dry and parching, the thread is hard. On the contrary, when the seasons are cool and moist, it is supple and sometimes tender.

Thirdly—The state of maturity. For if the hemp has been left standing too long, the longitudinal fibres of the bark adhere too strongly to one another; the coarse threads are connected like ribbands, and are with difficulty separated, especially at their lower extremities; which is understood when they say "a cue of hemp has many claws." This defect is found in all the female hemp that they have been obliged to leave too long in the ground in order to ripen its seed. Whereas if it is gathered in too green a state, the bark being yet herbaceous, great waste ensues, and the thread is without strength.

Fourthly—The manner of sowing the hemp. For that which is sown too thin has a thick, hard, ligneous, and knotty bark; whereas that which is sown thick, has a fine and smooth bark.

Lastly—The preparations it undergoes after it is gathered; such as breaking, swingling, combing, &c. &c.

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## ZERAH COLBURN.

During several weeks, we have repeatedly received astonishing and almost incredible accounts of the mathematical powers of a child living in Vermont. Within the last month, he has been exhibited in this place, and we have had frequent and ample opportunities for examining him; and have besides, collected from the father, and from respectable gentlemen in that part of the country where this prodigy was born, the following account of his birth and education.

Zerah Colburn was born at Cabot in the county of Caledonia, and state of Vermont, on the first day of September, 1804. In the early part of his infancy, and until he was a year old, his parents considered him very much inferiour to the rest of their children, and sometimes fearfully anticipated all the trouble and sorrow attendant on the maintenance of an idiot. By degrees he seemed to improve, and they began to conceive better hopes; but, he was more than two years old before he was supposed to possess that degree of intelligence which usually falls to the share of our species. After this, his progress became more apparent; and although all who saw him declared he was very eccentrick in his manners and amusements, yet all acknowledged that he was shrewd and intelligent. No one, however, had yet discovered in him any inclination to the combinations of arithmetick, and no one remembers that he ever made any inquiries about numbers, or their use. As he always lived in a frontier town of Vermont, where education meets with little encouragement, and as his father's resources were few and trifling, he had received no instruction, and was in fact ignorant of the first rudiments of reading. It was, therefore, with unqualified astonishment, that his father overheard him multiplying different sums merely for his own amusement; and on investigating the extent of his powers, found he could multiply any two numbers under one hundred. This happened about the beginning of last August. Immediately on this discovery, the father sent him to a woman's school, such as is usually kept in our back settlements during the summer season. There he remained until the latter part of September, and was taught to read a little; but is still completely ignorant of figures and our method of using them. The want of arti-

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ficial symbols does not, however, seem to embarrass him in the least. Instead of them, he employs their names, and without any other asisstance, performs mentally all the common operations in the four fundamental rules of arithmetick. He can add a column of figures four in height and three in width. He can subtract five figures and divide four. He can multiply any number under one thousand by any number under one hundred, or a series of three questions each of whose factors do not exceed one hundred. He has also learnt by inquiry several of the different kinds of measure, and now reduces miles to rods and feet, and years to days, hours, &c. His most remarkable operation is that of discovering the several multiples of a given number; and this he does with such astonishing rapidity, that the hearer cannot note them down so fast as he utters them :—Ex. gr. when asked what numbers multiplied together will produce 1224, he replied instantly, $2\times612$, $4\times306$, $8\times153$, $3\times408$, $6\times204$, $12\times102$, $24\times51$, $9\times136$, $18\times68$, $36\times34$, and $17\times72$. In this, and similar operations, he probably discovers the two first factors by division, and afterwards multiplies and divides these factors to procure the next set and so on until the series is exhausted, when he recurs to the original number, and making a new division, proceeds as before. In multiplication he finds the multiples of *one* factor and multiplies them successively into the *other*. Thus, in multiplying 32 by 156, instead of taking the common mode, he says, $13\times32=416\times12=4992$; because $12\times13=156$. But, if the hundreds proposed will not suffer this process, he first multiplies the hundreds, and then the tens, and discovers the aggregate by addition. His facility in multiplication arises in a great measure from the extent of his table, which, instead of comprising only one hundred and forty-four combinations, probably comprises ten thousand, as he evidently answers all questions whose factors are less than one hundred, from recollection, and not from computation. His memory is prodigious, and appears capable of almost indefinite cultivation. In his general disposition, he is uncommonly docile and affectionate, although he discovers considerable pride of opinion, and is chagrined when detected in an errour. He is remarkably inquisitive, and is never satisfied with a superficial examination of any new object or fact. Musick excites him powerfully; and next to this, pictures. His person is strong and well proportioned

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except his head, which is much larger than usual. This circumstance has raised suspicions, that he had been subject to the rickets; a disorder which has been supposed sometimes to produce a prematurity of talents; but the father declares, that the child has always been healthy, and particularly denies that he ever discovered any appearances of this disease.

Considering all these circumstances, the present appears to be an unparalleled instance of the early developement of mind. It is preposterous to compare him with the admirable Critton or the blind Dydimus; because their faculties were drawn forth by the usual artifices of education; while the youth of this child, the ignorance of his parents, and their relative situation in society, preclude the possibility of his having attained his present powers by any use of the ordinary means of improvement. It is certain, therefore, that he has made himself what he now is, the most astonishing instance of premature skill in arithmetical combinations that the world ever saw.

*Boston, December* 15, 1810.

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FOR DECEMBER, 1810.

Sunt bona; sunt quaedam mediocria, sunt mala plura. *Mart.*

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# INDEX.


Page.

Aboriginal Wit - - 17
Absence of Mind - - 391
Advice to a young Reviewer - 13
Alliteration - - - 387
American Drink - - - 390
Athenian Hydrophoriæ - 139
Bentley and Sykes - - 89
Biographical notice of A. Michaux - - 87, 217, 289
Burke and Milton - - 19
Calling Names - - - 389
Colburn, Zerah - - 427
Classical Education - - 297
Classical Learning, Remarks on the utility of - - 7
Criticism - - - - 19
Culloden - - - - 20
Culture of Hemp in Russia - 356, 420
Complete Answer - - 324
Dexter, Hon. S. Biographical Notice of - - - 3
Dinner, Invitation to - 162
Discourse, Mr. Tudor's - 145
Dryden, carelessness of - 164
Early Hours - - - 162
Epitaphs - - - - 324
Extracts from the journal of a gentleman on a visit to Lisbon - - - - - 361
Female Education - - 242
French National Institute, report of - - - 62, 132
Friendship - - - - 19
Gallery of the British Museum 205
German Literature - - - 55
German Typography - - 212
Germany, Map of - - 70
Hemp, cultivation of, in Russia 356
Hours of Study - - 162
Hydrophoriæ - - - 139
Imperial Chamber - - 391
Imprisonment - - 20
Inauguration of President Kirkland - - - 347
Inventions - - - 241
Invitation to Dinner - - 162
Journal on a visit to Lisbon 361

Page.

Levity - - - - 226
Literary Fastidiousness - 323
Locusts - - - 213
Merchant vessels, names of - 164
Mad Dogs, on the bite of - 165
Massachusetts Historical Society, publick notice by - 60
Michaux, Andre - 87, 217, 289
Milton and Addison - - 239
Meteorick Stones - - 352
Names of Merchant vessels 164
Old English - - - - 17
Oxford, studies at - - 228
Parallel translations - - 89
Park, Mungo - - - 211
Passion and Fancy - - 322
Physicians - - - 241
Poets - - - - - 165
Porcelain, American - 355
Posthumous character - 323
Reviewer, advice to a young 73
Remarks on the English translations of the Roman Poets 215
Reply to the Edinburgh Review against Oxford - 369
Report of the French National Institute - - 62, 132
Ridiculous Blunders - 87
Roman Poets, remarks on the translation of - - 215
Royal Prerogative - - 388
Scientifick News - - 241
Sermons, wit in - - 88
Shakespeare well quoted - 18
Silva. No. 65, 17....66, 87....67, 162.... 68, 239....69, 322....70, 387
Southey and Scott, observations on - - - 392
Swift - - - - - 391
Taste - - - - - 20
Tiberius - - - - - 389
Tibullus - - - 88
Trade and Taxation - - 388
Tudor's Φ B K Discourse 145
Unexpected Reply - 89
Virginia, Historical Sketches of - - - 281


Digitized by Google

## *POETRY.*


| | Page. |
|---|---|
| Anacreon imitated | 173 |
| Anacreon, Ode 1, translated | 22 |
| Anacreon, Ode 5, translated | 100 |
| Calhoun, Mrs. Address to | 22 |
| Epistles on Women, Extract from | 174 |
| Epistola Petropoli | 401 |
| Fiery Cross | 101 |
| Hand Organ, Ode to | 99 |
| Heber's Palestine, Extract from | 243 |
| Horace, Ode 22, B. I. translated | 21 |
| Horæ Ionicæ, Extract from | 326 |
| My Grey Goose Quill | 402 |
| The Rose | 242 |


## *REVIEW.*


| | Page. |
|---|---|
| Adams, John, poems by | 129 |
| Algerine Captive | 344 |
| Allen's Biographical Dictionary | 116 |
| American New Dispensatory | 31 |
| Biographical Dictionary, Allen's | 116 |
| Biographical Dictionary, Dr. Eliot's | 116 |
| Canaan, New English | 49 |
| Carter, Elizabeth, memoirs of | 194 |
| Cases of Organick Diseases of the Heart | 320 |
| Climate of the United States, Essay on | 25 |
| Dispensatory, American New | 31 |
| Eliot's Biographical Dictionary | 116 |
| Essay on the Climate of the United States | 25 |
| Freneau's Poems | 198 |
| Lambert's Memoir on a first Meridian for the United States | 245 |
| Lady of the Lake | 340 |
| Law of Evidence, Swift's Digest of | 175 |
| Lectures on the Evidences of the Christian Religion | 104 |
| Memoirs of Mrs. Carter | 194 |
| Memorial for a first Meridian | 246 |
| New English Canaan | 49 |
| Oberon, Sotheby's | 191 |
| Porter's Sermon | 266 |
| Printing, History of | 404 |
| Raciad, a poem | 198 |
| Sermon, Dr. Porter's | 266 |
| Silliman's Travels | 184 |
| Smith's Lectures | 104 |
| Sotheby's Oberon | 191 |
| Swift's Law of Evidence | 175 |
| Thomas's History of Printing | 404 |
| Updike Underhill | 344 |
| Warren on the Organick Diseases of the Heart | 329 |
| Washington, Weems's Life of | 414 |


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